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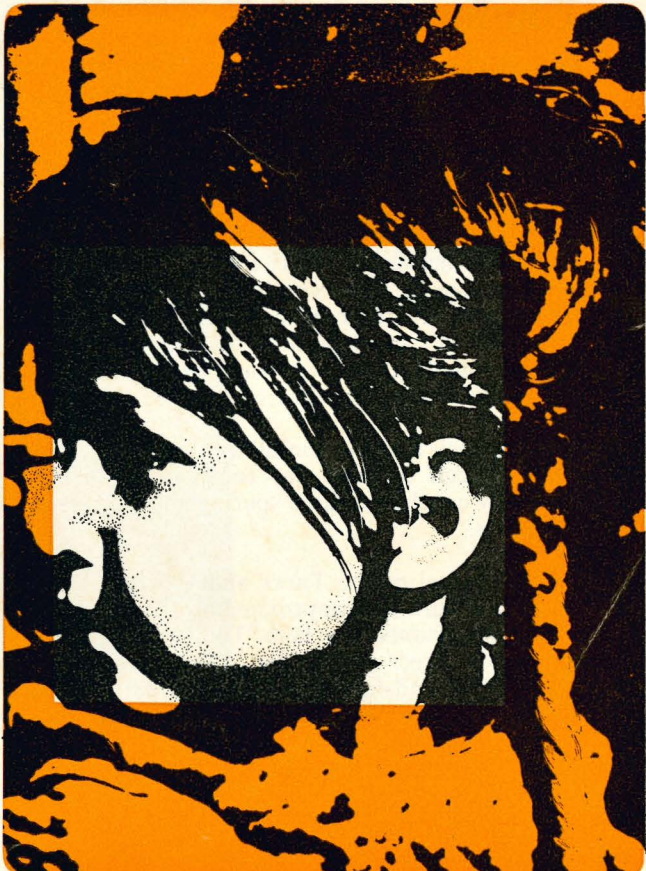
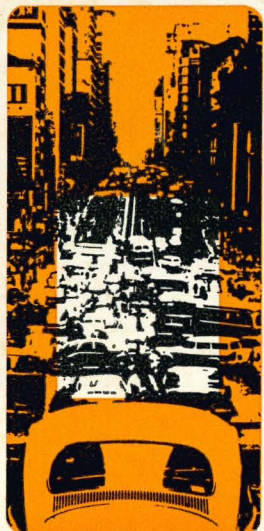
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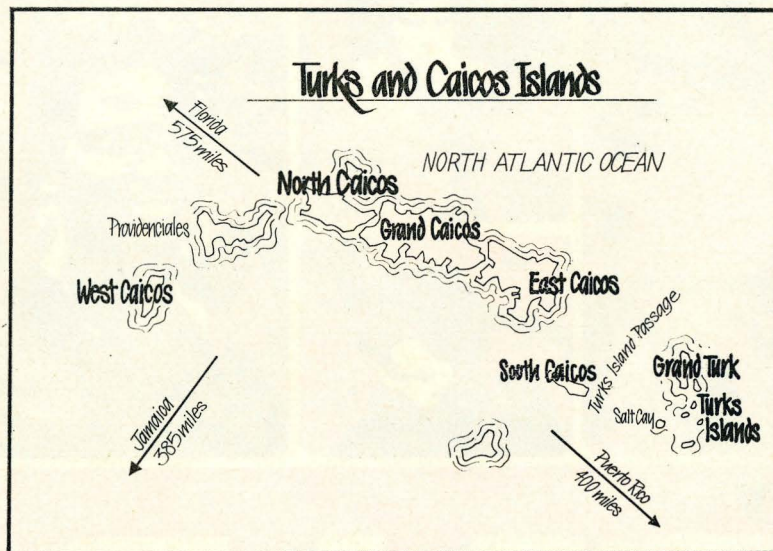
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HERALD

THE MONTHLY MAGAZINE OF THE BAPTIST MISSIONARY SOCIETY

JANUARY 1973





Trusting God, uncertain about comfort

Diane and Michael Woosley

write about their work in the islands.

THESE islands, situated north of Cuba and south of the Bahama chain in the West Indies, were once the main salt producing islands in the world. The climate with an annual rainfall of between 12 to 18 inches, hot sun, and cooling breezes, made conditions perfect for salt production by solar evaporation. Now salt is produced in small quantities on only one of the six inhabited islands, and the people have had to look elsewhere for their employment.

With such a small rainfall and no rivers, it is very difficult to grow any food; rain water is carefully caught and used sparingly for domestic purposes.

The capital of the Turks and Caicos Islands is Grand Turk and approximately 2,000 of the 6,000 inhabitants live there. The Caicos Islands are much larger in size than Grand Turk, but much of the land on them is marsh or tidal flats and quite unfit for habitation or cultivation. The only

fresh water in the islands is a lake in one of the smaller northernmost islands Pine Clay. This is costly to transport to the other islands, but is done almost annually to relieve the drought.

It is very difficult to generalize when describing life in these islands. Perhaps the best way to explain would be to say that life in Grand Turk and Cockburn Harbour equates itself with small town life, and in the other settlements with life in rural England.

It is basically a normal family life under certain privations. Water problems have already been mentioned, consequently all food is imported. It is very expensive and due to strikes in other lands affecting shipping can sometimes be in short supply. Only in North Caicos is any farming done and that on a small scale, mainly citrus, tomatoes, cabbage, and corn-on-the-cob.

There is therefore little work available in the fields. The government and private offices employ a few more but many men, with or without their families, have gone abroad to study and acquire skills and trades and with these good jobs are supporting those at home.

All the children from age 5 attend school and there is a system of primary and secondary education. Two secondary schools serve the whole group and the schools have little equip-

Chief deacons from all the Baptist churches in the Turks and Caicos Islands outside the Baptist church on South Caicos at the time of the Annual Assembly.



ment. British teachers are doing their best in the conditions and an excellent start on apparatus work has been made in the two primary schools in Grand Turk.

Turks Islanders are undergoing training as teachers both in service and at colleges in the Caribbean and policy at present is to recruit from the Caribbean wherever possible. Studying is made extra difficult for the children as the evenings are dark after 6 p.m. and only Grand Turk has electricity though not every house is connected to the main supply. The children therefore often have to study with the family because the light is there.

A little help is given to the poorest families by famine relief; supplies of flour, milk powder, and some financial help, which while not altogether adequate does help.

These people have a very real faith, and in the rural communities the church is the centre of activity. Most homes have their own family altar, often a family Bible, and not infrequently a picture of the Queen and her family alongside a religious one. However in more sophisticated life in Grand Turk and South Caicos there is a swing away from religion and church as the young people rebel and attempt to become self-sufficient as happens in any society seeking a "better" more materialistic way of life.

But what is there for these islands to look forward to in 1973?

The islands are fortunately situated on some of the richest fishing banks and clearest water in the world. Therefore it appears that the lobster and scale fish industry will continue to expand as it has in 1972. Four factories are now



A donna house. The name comes from the hurricane Donna of 1961. The houses were erected at that time for the homeless and some are still in use, usually now as kitchens.



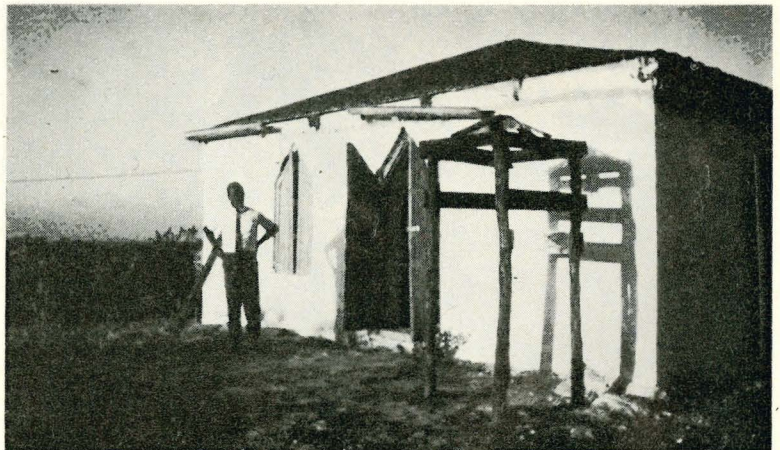
The total congregation of the Baptist church on the smallest island, Salt Cay.

open for lobster processing. The export of scale fish is still in its infancy but as new methods are learnt and adapted it is hoped soon to report that business is booming. However, when anything is plentiful others want a free share and some trouble is being experienced with poachers, who, if they continue to operate during the close season may do irreparable harm.

Because of the clear waters it is a skin divers' haven and tourism is on the increase, with sunshine guaranteed for 350 days of the year. The number of hotels is on the increase. Furthermore and perhaps most exciting is the hope that bunkering facilities will be put on one of the Caicos islands thus creating approximately 1,000 jobs for the local inhabitants and this has already started a building boom which if the Esso project becomes a reality will change the way of life for many of the islanders.

Will this change be for the better? This is where the local church has to play her part. She must continue to be the centre of the community. To do this the members must be alive to the needs of the new era, ready to be outgoing and not inward looking. Is the Baptist church ready for these advances? With two ministers on the field they will be busy visiting churches and members, organizing and training, hearing disputes and even feuds—sounds like your church? The only difference is that these churches have to share their under-shepherd. The chief deacon in charge in the minister's absence has to do much for which he has received no training.

Therefore the 800 Baptists of the Turks and Caicos Islands look forward into 1973 hopefully, not really knowing if life for them will be a bit easier, but confident that God is always near, guiding and keeping them.



Chief deacon Campbell outside the church at Sandy Point, North Caicos, the smallest community.

The People of Zaire need nourishment too

Ian and Joy Pitkethly

look forward, with other friends in Zaire, to 1973.

THEY tell us that in 1973, as we go into the E.E.C., we shall enjoy increased prosperity. Our standard of living will be raised, we shall have a wider choice of cars, food and clothing. More things to buy, and more money to spend on them.

The people of Zaire look for a higher standard of living, more consumer goods and more money to spend. Here in Britain the advance looked for is beyond the £30 average, weekly wage; whereas in Zaire, it is beyond a £20 average, monthly wage, and that is for those who are working; not inclusive of the people in the villages who have no regular source of income at all; and they represent the majority of the population.

Traditionally in Zaire it is the man's responsibility to provide the house. In Kinshasa and other cities we see blocks of flats and offices of reinforced concrete and large houses built with concrete blocks which cost more than they do at home here. What of an average man from a village, or the poorer suburbs of a town? Whereas in the past he could build a wattle and daub house or one in sun-dried mud bricks at no cost; the law now says all houses must be constructed in burnt brick. This is achieved by stacking sun dried bricks into the shape of a kiln which is then fired by wood.

The house often consists of a living room and two bedrooms; the floor is earth, there are no internal doors; the outside door and the windows are made from wooden boxes or crates. Really the windows are just frames with wooden shutters, for glass is a luxury reserved for the rich. The roof may be of thin gauge corrugated aluminium or galvanised iron. No

ceilings plaster or other trimmings. No modern luxury labour saving homes. Even to this simple house costing something under £100 is often beyond their means.

It is when one comes to teach the women the fundamentals of cookery that one realizes the vast difference in our standards of living. There is first of all the problem of equipment. The wood fire outside the house, the cooking pot, pestle and mortar is a far cry from the electric or gas cooker, sets of saucepans, electric mixers and the like.

Then comes the problem of the food, or should we say the lack of it. While there is more and more foreign food imported by Zaire the prices are prohibitive. The people, in the main, still have to keep to their inadequate diet. Is it right that many people in Western countries should console themselves with, the idea that people in Africa can live more cheaply than we do? It is not a case of can, there is no alternative. Their bodies need protein as much as ours but they cannot afford the meat, cheese, etc. Please read the following and compare it with your shopping list.

<i>Butter</i>	<i>35 to 40p per ½lb</i>
<i>Minced meat</i>	<i>45p per lb.</i>
<i>Baked beans</i>	<i>25p per 16 ozs</i>
<i>Eggs (local) standard</i>	<i>45p per dozen</i>
<i>Eggs</i>	<i>70p per dozen</i>
<i>(city Supermarkets)</i>	<i>(all sizes mixed)</i>
<i>Cheese</i>	<i>60p per lb</i>
<i>Sausages</i>	<i>50p per lb</i>
<i>Biscuits</i>	<i>30p upwards per ½lb</i>
<i>Local fruit in season is a reasonable price.</i>	

Now is our cost of living so terribly high in comparison? Ought we to grumble so much? Is it any wonder that there is little or in most cases no money left for clothing for these people?

There is no welfare state, and hence many are not able to afford adequate medical care. Thus many undernourished children die from diseases we consider minor illnesses. We are greatly blessed in this country with the marvellous medical treatment we receive, to say nothing of the many other welfare benefits.

To the family in Zaire 1973 will see little improvement in the way of food; though perhaps in the Kimpese area, with an agricultural centre,

we are better off than most. It is good to see eggs being sold on the local markets, hard boiled, ready to eat. This was unheard of a year or two ago. Old hens (18 months old) sold for meat are also very popular. Now too that versatile food the soya bean is slowly coming to the fore. The missionaries being educated to its great food value as well as the Zairois. Joy Pitkethly uses it in all her recipes containing flour, and it is excellent for almond icing. So perhaps the future is a little brighter for some.

One pastor covers 2,000 square miles

At home it is inevitable that this year the problems of the ministry will continue. There are just not enough ministers to fill the vacancies; and there is the continual loss of ordained men to other professions. Think however of the pastor at Kibentele, Lower Zaire, for he is a typical example. He is responsible for the pastoral oversight of an area extending approximately 60 miles by 35 miles of bush country with very rough roads. There are dozens of villages linked by rough mud roads. Including Angolan refugees there must be at least 5,000 church members under his care. Unless they can get to one of the thanksgiving meetings held in different parts of the region, many church members rarely, if ever, see the pastor, let alone talk to him. There is only one other ordained pastor in the region, and he is fully occupied at Lukala the cement factory town. With good communications this man's task would be more than he could manage, under the prevailing conditions it is impossible.

There is a theological college at Kinshasa with the potential to train more men for the task. Several Baptist students receive scholarships from the B.M.S., but when they have completed their courses the churches will find it difficult to pay their salaries.

So there will be many Christians lacking the basic teaching necessary for healthy growth and spiritual maturity because of the lack of pastors. While the pastors who are at work will have their resources stretched to such limits there is the danger that nothing will or can be done adequately.

There are few laymen actively engaged in church work, mainly through a lack of training.

Facilities for such training are few generally; we would like to see the churches able to add to the courses already being run at Bolobo, Kimpese, and Yakusu. Always the work suffers from lack of funds; the poverty of the members is, in the main, reflected in the church income.

How can the church in Zaire overcome this lack of money? Some people think it could be done by large, purely money making, projects. This is not the way the early church was financed; the members themselves gave gladly. For the most part we at home could increase our giving without causing ourselves any financial problems; but this is not true of our Zairois brothers and sisters in Christ.

The need for community development is great. That is to train people in different skills by which they, all working together, contribute to the advance of the whole community: some to become small farmers to improve their own diet and have food to sell to others, some to become carpenters to make furniture etc., some builders, some mechanics, and looking to the future some electricians. All can raise their standards of living by selling their particular commodity or craft; all can benefit from the services of the others: and the fellowship of the church will grow in strength too. With the continued teaching of the New Testament, guidance in stewardship, and the claims of Christ, the increased prosperity of the community should be reflected in the income of the church. This appears to be a positive and progressive method to tackle the low income problem.

It is evident that in Britain we have a tremendous amount materially; the majority in Zaire live in poverty. The church at home has adequate leadership; while the church in Zaire lacks the leadership equal to the role it should be playing in the development of the young nation. We could talk of many other aspects of life in a similar way. They are short of hospitals, doctors, nurses; or roads, transport; of education, of insurance of holidays. The government has done and is still doing a great deal, but they still need all the help we can give them.

The B.M.S. is doing all it can in so many different ways to serve but is it not enough. Surely Christ, in the story of the 'Good Samaritan', is saying love (and *do* something for) those in need and alleviate their suffering.

1973 will be the crucial year for many

Margot Stockwell
writes about children in Zaire

THE question which looms largest in the mind of a girl or boy in Zaire today concerns her or his schooling. In Britain, where automatically all children go to school, this same question does not arise. In Zaire, where so much is uncertain, many factors can place the schooling of a child in jeopardy, thereby influencing the whole of his future.

In many parts of Zaire now, especially in the cities, all children get at least a few years' primary schooling. In fact our local "Chef de Secteur" (the equivalent of mayor), with authority over some 100 villages, has "encouraged" parents in more remote villages to send their children to school by sentencing those not attending and their parents to several months enforced labour as road repairers!

So the six, seven, sometimes eight or may be five year olds, are looking forward with the mingled apprehension and joy which must be universal, to starting school this year; while their parents have equally mixed feelings on equipping their offspring. To those in regular employment this may be no problem, though owing to the very large families this strains the resources even of salaried parents.

Heavy demands

To others, refugees, villagers and the many unemployed, great sacrifice is needed to meet the



Miss Margot Stockwell at the entrance of the way down to a native dispensary at Zongo, Zaire.

increasing requirements of schools which the Ministry of Education demand in a never ceasing streams of circulars to the head of schools: school uniform, including socks and shoes (often worn for the first time), exercise books, pens, even text books; often a satchel or case (or large polythene bag!) to carry all these every day, as anything accidentally left at school is invariably stolen, and maybe a subscription to a building or repair fund. Non compliance with any one of these regulations can lead to a child being sent home from school.

Most of the younger children already in school can expect simply to carry on schooling in 1973, though the very rigorous and inflexible examination system will mean that those not

passing all their exams will have to repeat the year, a very common occurrence.

Will there be a place?

The next big question comes for those who complete junior schooling in July and who are already working for the highly competitive entrance exams into secondary education. A large proportion will not succeed, due to sheer lack of places, despite the mushroom growth of the "Cycles d'Oriental" which provide the first two years of general secondary education. What of those who fail? The younger ones will try to repeat the 6th year of primary schooling, the older ones may with difficulty find unskilled work, some may obtain places by "influence", or start at one of the many private schools of doubtful academic value and exorbitant fees to which parents resort as a desperate means of keeping their children off the streets; the rest will simply have a wasted year, joining the increasing number of potential teenage gangsters who cannot find a place in any school.

The chances of reaching secondary school are however greater than they ever have been, and although the academic standard fell after independence, there is a promise now of much better education, as the minimum qualifications required for teachers have gone up this school year. More fully trained Zairois teachers are becoming available, some have already started. The first large group of old boys from our own "B.M.S." schools finished at university or at other colleges last July; such as Sabakinu, teaching history with amazing competence and confidence, Mbonga who acquired a wife and three children (including twins) as well as a degree, in his four years at university, Ntombo and Mamvidila from the biggest teacher-training college in Zaire, Mandiandu with a theological degree teaching scripture in an enormous state "athenee" (High School) and others; the first fruits of a new generation for whom the church is rejoicing, thanking God that these young Christian teachers are prepared to dedicate themselves to the service of teaching within the church in 1973.

Unemployed

Secondary schooling brings the most crucial years of education, with the problems met at

The crowd watching the Baptismal Service at Zongo, Ngo



primary level now intensified. Many will be troubled by fear of having to cut short their schooling due to increasing fees, prices of school uniform, exercise and text books. The "shift" system, whereby school buildings especially in towns are occupied by two schools each day, decreases efficiency of town education, whereas in the bush and forest areas school children must now be prepared to travel hundreds of miles as secondary schools are few and far between. This means too a necessity for boarding schools which brings for 1973 another problem, as the government has been unable to continue its 50% grant of the boarding costs, and so increasingly children are fearing that their parents will be unable to find the full cost which the schools now have to ask.

Those reaching the end of the "Cycle d'Oriental" will be hoping to continue to the more



specialized upper classes, but many will be fearing failure, knowing the comparatively few places available. This means another large category of teenagers unemployed and often unemployable, often the less academically minded; rejects of a system which has as yet vastly inadequate technical and vocational training. Also, the teenagers themselves often despise such training where it is available, and will prefer in August to travel hundreds of miles from school to school seeking entry in their thousands to specialize in the more academic subjects. All this is still far more important for a boy than a girl, who by now has often reached marriageable age!

University ?

The sixth formers have already filled in their forms for the all important State Exams in June and are uncertain as to where the end of 1973 will find them. All hope, many vainly, to go on to further education. For the more able, the big

question is financial, as university grants have been cut right back. Some are hoping that their families will club together to pay the university fees; others knowing this is out of the question are thinking of a job. In past years, many took up teaching on leaving school. Now that this door is almost shut some will be remembering their friends who left school last year and are still looking for a white collar job, or are trying desperately to get a place in a college of some sort.

Whatever stage a boy or girl is at, the "Martyrs' Day" Anniversary on January 4th will bring to the fore their political interest, never far from the surface. The big national anniversaries of 1972 were the occasion for sweeping changes: new names, new policies, and a new impetus towards "Objectif 1980" and emancipation from the Third World. What new changes will 1973 bring?

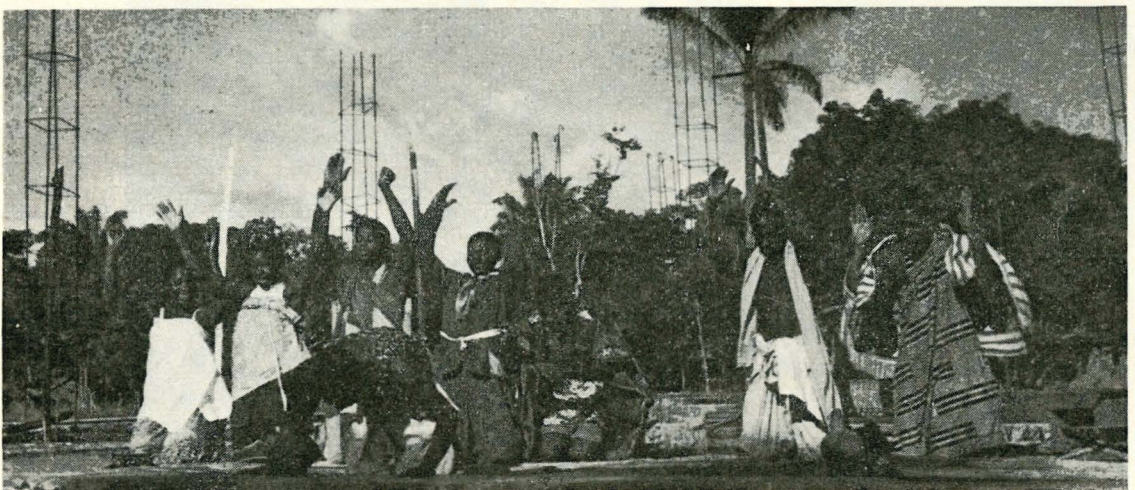
New life in Christ

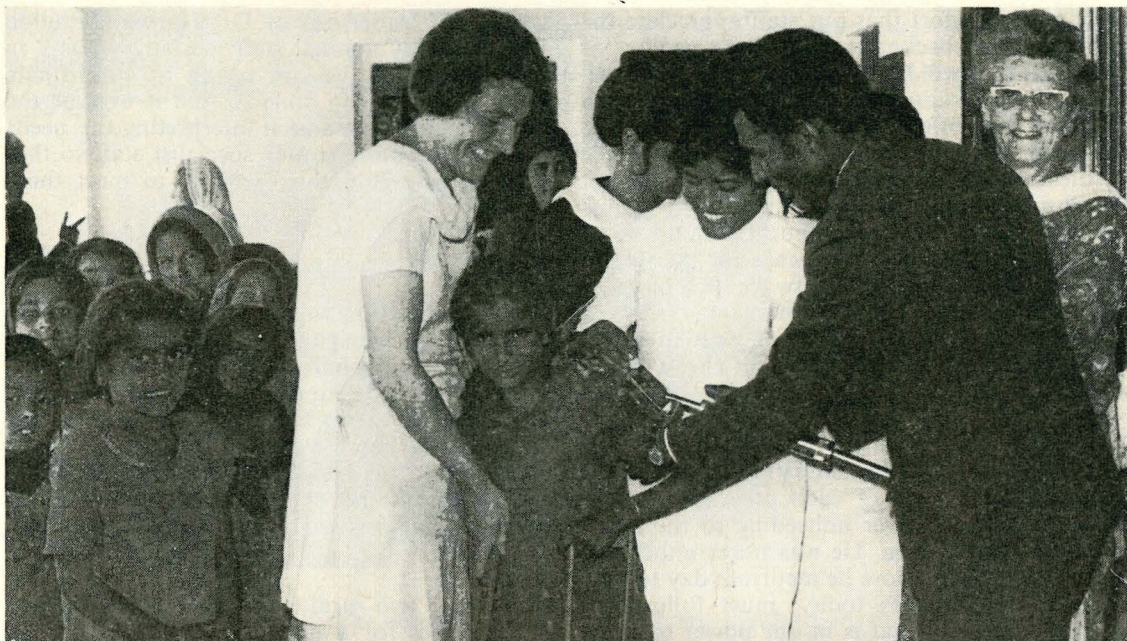
In Zaire as perhaps throughout the world, a pre-occupation with the material things of life brings a series of new material gains for the new year; more city families will be obtaining a car or a television set in 1973; more school children will be proud possessors of watches and even transistor radios, followers of the new trendy fashions, the new pop songs. But this preoccupation can be and often is far more basic where, in the rural areas the bigger gardens for more crops urged by the Party mean more long

exhausting hours spent digging, hoeing, and reaping the crops which the villagers hope will bring them a little prosperity, or little nearer to the standard of living of their town cousins to whom the food is sold.

For many in our schools, who joined the "catechumen's classes" in September or before, 1973 will be the year of their baptism, when they join the church and start themselves to play their part in the outreaching and ongoing life of the new Church of Christ in Zaire; a church young, vigorous, and exhilaratingly free, seeking to work out her own theology, and, what is more important, the implications of her commitment to Christ in this vast land which has achieved already so much since Independence in 1960. So these new young Christians will join their brothers and sisters in Christ, facing the future with confidence in our one Lord, in whom they are "more than conquerors".

Play produced by the Secondary School at Ngombe Lutete, Zaire.





Tetanus Immunization Programme in a village school using Jet Injector. Miss Margaret Smith, on left, with student nurse and Dr. B. Cowan.

A new scheme for effective work

by Margaret Smith

Missionary at Narangwal

What is the Community Health Department? What does Community Health mean and what do you people do? These were questions asked me by one of the 'lay' members of the staff at the Christian Medical College, Ludhiana, recently. It was not surprising he asked me because I had just spent half an hour or more enquiring from him the cost of a wide range of items from a jeep to a teaspoon and from surgical instruments to floor coverings.

I had volunteered the information that I wanted to know these things in order that I could work out the budget for our new Community Health Programme for the next five

years. After I had endeavoured to explain briefly what we are trying to do, he said, "I see, you are taking curative and preventive medicine out of the hospital to the people in their home". This does just about sum up what we are setting out to do and I further explained that we are trying to co-ordinate the work of the various departments in the hospital, helping them to provide a worth-while service for the community.

Meeting everyday needs

Is this something new? you may ask. In the life of Christian Medical College it is. In the past it has been said, and correctly, that the congested areas around the hospital could disappear overnight without most of us noticing or the work of the hospital being greatly affected. To a large extent we have become a self-contained community and because of the specialist care given by our staff most of our patients come to us from considerable distances and not many are from the immediate neighbourhood.

Once inside the hospital walls they become patients separated from their environment in a world that is utterly strange to them and it is

only with an effort that our staff appreciate the problems and background of these people, or the needs they will have when they leave hospital again. To a certain extent this is inevitable in a hospital that offers highly specialized services and care, but in a country where the simple medical and health needs of the people are not being met, we as Christians must ask ourselves what we should be doing about it. Should we be providing highly specialized care for the few or should we be setting up a network of services to meet the everyday needs of the people, services which in England are taken for granted under the National Health Services and through our family doctor?

I believe that these are not two alternatives but they are complementary and should be developed alongside of each other. Our Lord Jesus Christ was never unheeding to the needs of those around Him. He was never unheeding to the suffering of those he met from day to day. We, as his disciples today, must follow his example, and do what is in our power to bring comfort and help to those who are in need.

Co-ordinate for effect

Our Community Health Department may be a new name on the long list of departments at Ludhiana but it is a department with a difference.

Under the leadership of Dr. Harbans Dhillon and with only a small staff working directly in the department, we are trying to co-ordinate work already being done so that it may be the more effective. We aim at interpreting the needs of the community to our specialist staff so that they may develop their services to meet these needs.

Health centres

At the same time we must interpret the services offered by the hospital to the people who need them and help them to make good use of what is available. In order to do this we are building up areas where these services can be provided conveniently and without involving great expense. We plan to have an urban centre at Field Ganj to serve a slum population of 15,000 in Ludhiana itself and within walking distance of the hospital.

We have two rural hospitals which will serve as the bases for a network of smaller centres in surrounding villages. These will be staffed by nursing personnel with regular visits by the doctor. These hospitals at Narangwal and Lalton Kalan will serve a population of 16,000 and 14,000 respectively and are planned along the lines of government health centres. Lastly we have a semi-rural centre at Jamalpur just outside



Mr. Harbans Dhillon explaining the programme to representatives from Oxfam. Also in group are Jean McLellan, Margaret Smith, and Dr. K. Scott.



Miss Margaret Smith visits a mother outside her home during a survey of the village. A student nurse learns how to carry out an interview.

Ludhiana which will cater for the needs of about 8,000 people.

Not large numbers when we think in terms of the many needing medical services but we plan to build up these areas as effective health centres which will be a pattern for others to use and a training ground for our young doctors and nurses. If they can see something worth while being put into practice, then some at least will be inspired to take up this type of service after they are qualified and in this way the work will grow.

Surveys

It is first necessary to find out, in practical terms, what are the greatest medical needs in the communities we want to reach, which services are in greatest demand and which are the commonest diseases. In order to do this we have to carry out surveys in the areas concerned and collect statistics.

This work is already under way and at present we have a survey being carried out in the villages to find cases of tuberculosis; similarly in the urban area gynaecological problems are being searched out. This survey work will help all concerned to understand the part they can play in meeting the needs of the community in which they work. Our medical and nursing students

are actively involved in this so that they can appreciate the needs of the people and the demands that will be made upon them in the future.

The public health nursing staff have a significant part to play in putting the programme into effect. With Rosemary Dixon-Nuttall and myself directing and guiding the staff in the urban and rural areas respectively, we have a full programme of home visiting and clinic work already developed. As we visit a family in one of these areas what do we have to offer them? Maternal and child health services are of first importance and we have children's clinics where a paediatrician is in attendance.

The children can receive their immunizations and mother is given advice on the care of her family; nutrition is always the most important subject to teach and we can offer practical help for the undernourished by supplying high protein foods and vitamins free of cost.

School visits

Then for mother herself there is the antenatal clinic for her to attend during her pregnancy, with arrangements for her to have her baby at home or in hospital and follow-up by the staff she has already met. Family Planning services are available on all occasions and all parents are

approached on this subject and helped to avail themselves of services offered. Nor are the older children to be left out, schools are visited and health teaching given as well as periodical examination of the children. Immunization programmes are also carried out in the school. Then there are general medical services for any who are in need of them and visits to our rural centres are made regularly by specialists from the Christian Medical College to bring further help to the villagers.

This type of programme does not take shape in a hurry and results will not be immediately evident, therefore the need for long term planning and the present five year plan. During this time we hope to get the programme firmly established and suitable staff trained for its continuation which we would hope will be permanent. It has been an act of faith that we have got this far. Such a programme needs a considerable amount of money and as we continue to have a financial crisis in Ludhiana some may well ask how we can embark on such a bold plan at this time. Even as we were drawing up the plans we received

promises of funds for this particular type of work and learnt that interest was now being turned towards slum areas of cities as well as rural areas. We were ready with our plan; surely an answer to prayer and an assurance our God is great enough to supply all our needs.

Wholeness through Christ

When the future of Christian institutions and hospitals is uncertain and in the balance this is not the time for self-satisfaction with achievements already reached, but a time for giving a new look to our work, making it relevant for this age. This new look is taking us in Ludhiana out into the community; it means involvement with our neighbours in such a way that will enable us to demonstrate afresh the concern that we have as Christians for those who need not only physical but spiritual healing, wholeness that can only come through the saving power of the Lord Jesus Christ. A new look that can give fresh impetus and deeper purpose to all aspects of our work as one of the leading Christian Medical Colleges in India today.

USED SPECTACLES

Mr. H. A. Thompson of the Missionary Optical Service informs us that he is very busily engaged in his work. He has recently moved to a new home in Cornwall and has been able to rent an old smithy near by which has been transformed into a small workshop.

He now receives old spectacles in bulk, packed in such a way that he can speedily deal with them. In future he will not be able to cope with small parcels sent through the post. He suggests that those who would like to continue to help with the supply of spectacles should take them to a local centre of Oxfam or War on Want, two of the agencies which supply him. In the light of experience he recommends they be taken and not posted, and that they should not be wrapped individually. Loose lenses are not required.

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Background to Prayer

THIS month the Prayer Guide considers the work of the Baptist community of the Upper River Region in Zaïre. We are reminded of two important aspects of the life and work of the Baptist Missionary Society.

The first is the way in which the Society has, through the years, accepted responsibility for those who are ill or diseased within the area in which missionaries of the Society are at work. It is because of this that during January we are encouraged to pray for the hospitals at Yakusu and Pimu.

The second aspect of B.M.S.

Acknowledgements

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General Work: Anon., £10.00; £2.00; £8.00; £4.00; £1.00; £5.00; £1.00; £1.50; £5.00; £34.00.

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Mr. R. J. Hudson ...	200.00
Miss F. M. Oxborrow ...	1.10
Elsie Ann Pugh ...	100.00
Mrs. S. R. Peddlesden ...	25.00
Miss E. M. Sanders ...	2,000.00
Miss M. I. Spink ...	221.58
Hilda Pick Wale ...	270.05

work that becomes evident as we follow the Prayer Guide is its scope. We think of medical work and of work in education at primary, secondary, and university level, including also the training of pastors. There is also the continuing support of the work within the town and village churches.

Nominations

Nominations
for the
Baptist Missionary Society
General Committee
should be received in the
Mission House by
15 January, 1973

Nominations should be sent to:
Rev. A. S. Clement,
B.M.S.,
93 Gloucester Place,
London, W1H 4AA.

Missionary Record

Arrivals

- 30 September. Mrs. C. Brown and family from Kinshasa, Zaïre.
- 5 October. Rev. E. L. and Mrs. Wenger from relief work, Bangladesh.
- 13 October. Mr. C. Brown from Kinshasa, Zaïre.
- 23 October. Miss J. Pell from Baraut, India.
- 24 October. Mr. and Mrs. J. P. Russell, and son, from Ngombe Lutete, Zaïre.
- 31 October. Miss M. Hitchings, from Tondo, Zaïre.

Departures

- 9 October. Miss E. M. Staple for I.M.E., Kimpese, Zaïre. Miss R. Murley for Pimu, Zaïre.
- 16 October. Miss M. Stockwell for Ngombe Lutete, Zaïre.

- 17 October. Miss P. Gilbert for Ngombe Lutete, Zaïre.
- 22 October. Miss M. Bushill, for Delhi, India.
- 24 October. Miss S. Slade, for Nepal.
- 28 October. Mrs. M. Woosley and family for Turks and Caicos Islands, Jamaica.
- 29 October. Miss M. M. Mills, for Diptipur, India.
- 30 October. Miss B. Gill, for I.M.E., Kimpese, Zaïre.
- 30 October. Miss B. Diaper, for Bolobo, Zaïre.
- 2 November. Mrs. J. K. Skirrow, and two sons, for Rangpur, Bangladesh.
- 2 November. Miss J. M. Westlake, for Chandraghona, Bangladesh.

Death

- 6 October. Mrs. Frances Marguerite Frame (widow of Rev. W. B. Frame), aged 91, in Loughborough (B.M.S., Zaïre Mission, 1906-1937).

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F. B. Meyer 3p

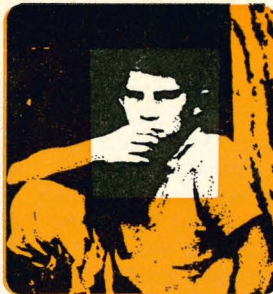
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THE MONTHLY MAGAZINE OF THE BAPTIST MISSIONARY SOCIETY

FEBRUARY 1973



Jamaica is changing

by A. S. Clement

General Home Secretary

LAST year the Executive Committee of the Baptist World Alliance met at Kingston, Jamaica. This gave great encouragement to the Baptist Union of Jamaica, one of the smaller national unions but one of the oldest. It drew the attention of Baptists from other parts of the world to the Jamaican Baptist churches, and provided opportunities for Baptist leaders of several nations to have personal contact with them.

On the Saturday of the meetings the Jamaican Baptist Union entertained the members of the committee and of the study commissions to lunch in the East Queen Street Church premises—a typical Jamaican lunch of highly spiced soup, curried goat, pork, and chicken, vegetables, fruit, and coffee. Then it took them by buses to see the principal places of interest in the city and its environs, including the Calabar High School where Rev. M. E. W. Sawyers welcomed them and told them the story of Calabar College and of the High School. After visiting the Calabar premises they were taken on to the University of the West Indies in its splendid setting at Mona where they were received by a member of staff who spoke of the origin, development, and ideals of the institution. The tour ended with an inspection of the United Theological College close by.

A Rally was held at the Sports Arena on the Sunday afternoon to which good Baptists came from the towns and villages of the island. (Kingston Baptists were not too well represented, I thought.) The Rev. C. S. Reid, of Montego Bay, President of the Baptist Union, took the



Off to chapel on Sunday morning.

chair in the presence of the Governor General, Sir Clifford Campbell, a remarkably upright and fit octogenarian whose speech of welcome in content and length could better be described as a sermon. A briefer speech was made by Rev. R. I. Nelson of the Jamaican Christian Council. There was good music. The massed choirs sang the Hallelujah Chorus; and a group of young Kingston Baptists calling themselves "The Certain Sounds" sang several items to the accompaniment of guitars, one of which instruments was skilfully played by Craig Porph, son of "our man" in Kingston. The preacher for this great occasion was Dr. Venchael Booth, of Cincinnati, U.S.A. a vice-president of the Alliance. His text was John 3 v. 16. He preached with great passion reaching a crescendo which was almost deafening and charged with emotion. It was probably more appreciated by the Negro delegates from the U.S.A. than by the Jamaican Baptists who are not accustomed to that type of preaching.

During the earlier part of the day a number of the members of the Executive Committee went out to speak or preach at Baptist churches in the vicinity. Dr. David Russell, Secretary of the Baptist Union of Great Britain and Ireland, who was my companion throughout my stay in Jamaica, was the special preacher at the 150th Anniversary Celebrations of the historic Hanover Street Church of which Rev. Luther B. Gibbs is the pastor. Mr. Gibbs' brother, James, a schoolmaster, took me out to Constitution Hill, a village in the Blue Mountains.

Perched on a hill, with a small bell tower at the side of it, the chapel commanded fine views of the surrounding mountains and of Mona and of Kingston Bay far below. When we arrived only a few children were there. I noticed a woman leaving her home with her little daughter. Both were well dressed, obviously in their Sunday best and on their way to church. I was able to enter into conversation with them. "Have you always lived in this village?" I asked the mother. "Oh,

no," she replied. "For five years I lived in Moss Side, Manchester." She went on to tell me that she was a Methodist but during her stay in Moss Side had attended the Baptist church of which then the minister was Rev. C. Sam Reid. I was reminded in this incident that many immigrants who come to Britain from the West Indies and from Asia, return after a time. How they are received and treated here by Christian people can profoundly affect their attitude to the Christian faith.

The service at the Baptist chapel did not begin at the stated time. The first sign of preparation was when a member walked gravely round to the bell-tower and began to toll the bell. Then families began to emerge from the houses and in to the lanes, and soon there was quite a good congregation. One or two families arrived by car. The vehicles looked rather old and were certainly well filled. The senior deacon, Mr. Roberts, conducted the worship leaving me, as preacher, the prayers, scripture lessons, and



Constitution Hill: Young worshippers gathering.

sermon. There was no one available to play the organ. One of the deacons acted as precentor and led the singing which included the chanting of a psalm and the Te Deum. The latter was sung from memory.

When the service was over I was led to the vestry where a meal was waiting for me. It consisted of bun and cheese and hot sweetened milk, lightly spiced with nut-meg—a traditional Jamaican picnic lunch, pleasant and wholesome. The members of the congregation stayed on in the chapel for an after meeting at which announcements were made and business transacted. This was followed by sectional meetings, including a meeting of the local branch of the Baptist Women's Federation.

The members of the church were mainly agriculturists who tilled the steep mountain-sides cultivating coffee, sugar cane, citrus fruits, maize, bananas, coco-nuts, and cocoa.

Centres of Baptist worship and witness

Dr. Russell and I were able to arrive in Jamaica several days before the meetings of the Executive Committee and the Study Commissions. Through the kindness of Rev. William and Mrs. Porch and the Jamaica Baptist Union we were able to visit quite a number of centres of Baptist worship and witness. We parted company for the first week-end. Dr. Russell travelling to

Mandeville as the guest of Mr. and Mrs. Thompson. Mr. Thompson is a retired county engineer, a deacon of the Hanover Street Church, Kingston, who visited Britain some seven years ago. I was taken to St. Ann's Bay on the north coast by a spectacular route over the Red Hills, by Mount Diablo and through Moneague.

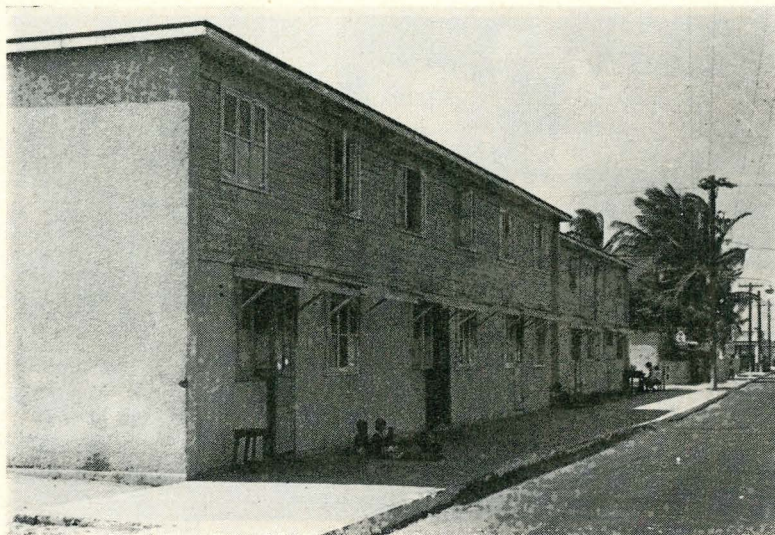
My host and hostess were Rev. Clement and Mrs. Ruby Gayle. They were both in England some years ago when Mr. Gayle assisted Rev. Bernard Mason at the Coventry Road Church, Small Heath, Birmingham, at a time when many Jamaicans were settling in that city. Their manse is most pleasantly situated on a hill outside the town, and from their front garden there are fine views of the sea. Not far away is the Methodist manse, the Cloisters. At the beginning of the nineteenth century this was the home of the rector of St. Ann's, the notorious Rev. George Wilson Bridges, a leading upholder of slavery who wrote and spoke passionately against the movement for abolition. He it was who founded the Colonial Church Society which included among its objects the destruction of non-conformist chapels. They did in fact burn down the Baptist Chapel at St. Ann's.

The first Baptist missionaries in the parish were sent out by the General Baptist Mission, the B.M.S. taking over in 1829. Now St. Ann's Bay is an important town in a region which is rapidly developing. Not far away is the Roaring River Hydro Electric Station and the Deep Water



Constitution Hill: Rev. Aaron Buhler of Ohio, U.S.A. (a member of a study commission of the B.W.A.) with his wife and son, and Mr. James Gibbs and son.

The main street at Port Royal.



Pier of the Reynolds Jamaica Mines Ltd., for the bulk shipment of bauxite ore to Texas, U.S.A. The bays and beaches and the famous Dunn's River Falls are attracting tourists from North America in increasing numbers. The Jamaica Hilton and other large tourist hotels and blocks of holiday flats are near by.

The St. Ann's Bay church is well attended and the hard working and able minister and his wife greatly respected.

Mrs. Gayle is the president of the Baptist Women's Federation. I was invited to preach at the morning service which began at seven, to allow members to walk home before the worst heat of the day. There was a robed choir and a well planned order of worship.

There was still time for another morning service. After breakfast I was driven over the mountain roads to Mount Angus to preach at the eleven o'clock service at the church there. The building was a large stone edifice like many Baptist chapels in the island. Again there was a robed choir. The minister is the Rev. John Alexander, a noted preacher, formerly secretary of the Jamaica Baptist Missionary Society. His wife was absent, attending a baptismal service at East Queen Street, Kingston, because their teenage daughter was among the young people being baptized. It was quite moving when later that day the daughter arrived home at the manse to be greeted lovingly and joyfully by her

father with the words, "Welcome sister".

Mr. Alexander and I were entertained for lunch by Mr. and Mrs. Walker who lived in a fine elegantly furnished house some distance from the chapel. Mr. Walker is a fruit farmer cultivating some fifty acres, half given over to coco-nuts and bananas and half to citrus fruits. He is a keen horticulturist and showed us with evident and justified pride his collection of choice roses (Montezuma and Queen Elizabeth), dahlias, anthurias, and red-ginger plants.

The highest roof in Jamaica

In the afternoon we travelled by mountain roads to Mount Nebo. The Baptist chapel here is said to have the highest roof in Jamaica. It was designed in England and built in Gothic style of hewn stone. On this afternoon the members of the church and of other churches of the circuit were gathering for a special service to say farewell to Rev. O. A. Frazer who had been the faithful and devoted pastor for twenty two years. Mrs. Frazer had served the churches admirably especially in leadership of the women's work and as organist of the Mount Nebo church. Understandably there was evidence of strong emotions, thanksgiving for work well done and sadness at the thought of parting. Mr. Frazer was leaving to become pastor of the church at Ocho Rios where there were new and expanding opportunities with the development of the tourist industry. His successor was to be



*In Port Royal Parish church:
Communion plate and key reputed
to have been stolen by Captain
Morgan from a Spanish cathedral.*

Rev. Alfred R. Johnson, formerly with the B.M.S. in Zaire.

The service was due to begin at four, but it actually began half an hour later. The chair was taken by Mr. Gillett Chambers, a prominent business man in Kingston and Vice-President of the Jamaica Baptist Union. There were a number of brief addresses, including my own, and a main address by John Alexander, a close friend of the pastor. The choir sang an anthem to music by Mozart. The secretary of the church read a formal "address" to the pastor and various presentations followed from the church and its departments. The presents were beautifully packed and presented with grace and courtesy. Unhappily the pastor had great difficulty in replying: he had almost lost his voice. In all the service lasted for three hours, but no one thought it to be too long. Afterwards refreshments were served to visitors at the manse which was perched on the top of the hill above the chapel and which commanded splendid extensive views of the surrounding mountain country. Little wonder that it had been called Mount Nebo!

Two days of the following week were spent travelling round the island. We drove by car from Kingston to Spanish Town, the journey prolonged by the considerable road works, for a new two-lane highway is being constructed for this busiest route in the country. We stopped briefly at May Pen a town in the centre of a highly developed agricultural district including

three sugar factories, two major tobacco plantations and a large citrus processing plant. This town is growing rapidly; and in the newer suburbs the Jamaica Baptist Union had established a new cause and provided new buildings.

New church buildings

The next place of interest was Mandeville which used to be compared to an English village because it has a village green and an English style parish church (with a Welsh incumbent). Now it has become a very busy and rather noisy place. This is owing to the development of the bauxite industry. On a hill just outside the town is the Alcan residential area for company employees. The Baptists in Mandeville have recently enlarged and renovated their church building and added new Sunday school premises. They received financial aid from the U.S.A. the country of origin of many Alcan staff. On the week-end of our visit an evangelistic campaign was in progress with Alan Redpath as the principal visiting speaker.

Our route from Mandeville took us near to Moorlands, an estate which was bequeathed as a Christian holiday and conference centre. There is a large house, dating back to the days of slavery, now used as a guest house. In the spacious grounds, high above sea level, there are wooden buildings for dormitories, dining-room, conference room, and so on. The wardens are Mr. and Mrs. Burgess, members of the East

Plumstead Baptist Church, London. At the time of our visit there was in session a conference of young Baptists, mainly in their early teens. We joined them for lunch.

Continuing westwards parallel with the coast we passed through Santa Cruz noticing its chapel and manse, stopped at the chapel at Savannah-la-Mar where William Knibb and Thomas Burchell began their work in 1829, and reached Negril Point, the western extremity of the island. From there we went on to Lucia with its old colonial style buildings and its fine new centre with fountains playing, opened by the Queen six years ago. We saw the Baptist chapel on the hillside above the old court house and called at the manse. The long day ended at Montego Bay, the second largest town of Jamaica, the scene of the last and most serious of the slave uprisings during which the Baptist missionaries were for a time imprisoned. There are two large Baptist chapels: the Burchell Memorial Chapel and the Calvary Chapel.

At the latter a conference on all-age Sunday school principles and methods was in progress with Andrew MacRae, Secretary of the Baptist Union of Scotland, as principal speaker. (He is chairman of the Commission on Christian Education and Membership Training of the Baptist World Alliance.)

The minister of the former church is Rev. C. Sam Reid, one of the most influential of the Jamaican pastors and a Senator. (He was appointed to this office by the Prime Minister who wished to have the voice of the churches heard in national affairs.)

Many tourists

Montego Bay is growing and changing chiefly because of a rapid expansion of the tourist industry. There is a free port area, and ships carrying tourists, mostly from the U.S.A. call there. We visited this area early next morning. We got into conversation with one family looking round the attractive shops (owned by a British Company). They had landed from the cruising liner "Starway". They were Baptists from Cleveland, Ohio, the husband being the son of a Baptist pastor. As Negroes they were interested in a country where Negroes were living free and formed the majority. It was easy, after conversation with them, to understand

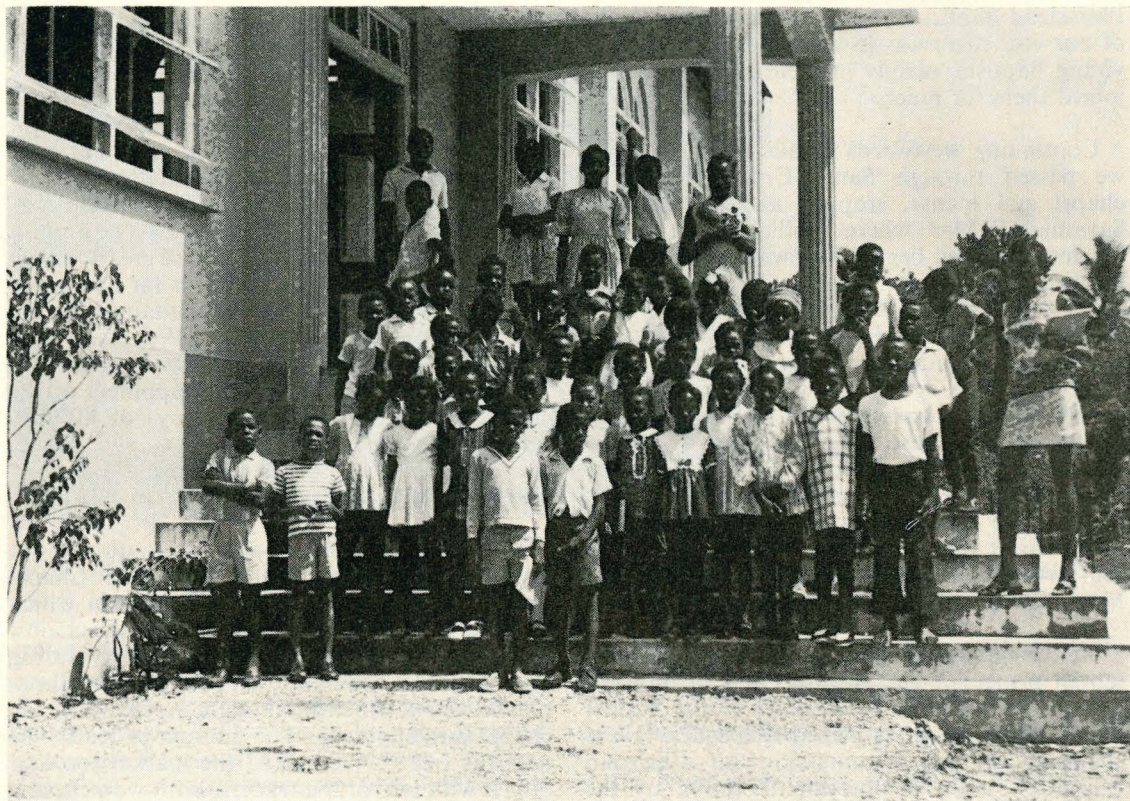
why the number of Negro visitors from the U.S.A. is steadily growing.

Before continuing our travels along the north coast we went southwards to Mount Carey to visit the fine chapel erected about ten years ago with government aid to replace the one destroyed by earthquake in 1957. A vacation Bible school was in progress. We had the privilege of visiting in the manse near by the veteran and greatly loved pastor, Rev. E. H. Greaves. Not far away was an orphanage provided and maintained by the Baptist Women's Federation. We were very surprised by the high standards (we arrived unexpectedly) and the evident happiness of the children who were full of the joys of life and quite irrepressible.

The famous empty tomb

We could not pass through Falmouth without visiting the William Knibb Memorial Chapel outside of which is the famous tomb in which were buried one August night in 1838 the chains, manacles, and whip, symbols of slavery, during one of the most extraordinary funerals in Christian history at which at midnight the crowds in the chapel yard shouted, "The monster is dead! The negro is free!". We visited the market too and talked with two of the traders, both women, one a member of the Falmouth church, the other a member of a church in Kingston. We saw the old mission house, more recently a high school. (We were glad later to hear that the headmaster, Mr. Arthur Edgar, had been appointed to succeed Rev. Walter Foster as headmaster of the Calabar High School, Kingston.)

Further along the coast we reached Nutshell, the Conference Centre of the Jamaican Baptist Union. The site overlooks the shore. There were no activities in progress so it seemed rather deserted. The caretaker and his wife and children were busy gathering pimentos. The facilities of the centre are good. The Baptists of the U.S.A. contributed generously to the cost. From there to Kingston we travelled through splendid scenery, skirting Discovery Bay where Christopher Columbus is reported to have anchored when he first saw the Americas, and Runaway Bay where the Spanish navy was defeated by the British, passing through St. Ann's Bay and Ocho Rios, driving up the Fern Gully and by way of the mountains to the Red Hills.



Mount Carey chapel: Children at the vacation Bible school.

My impressions? The towns of Jamaica are rapidly growing. According to reports the wealthy few are becoming much wealthier and the many poor, poorer. As so much wealth is being acquired by expatriates, there is a growing anti-foreign sentiment among the poor Jamaicans, encouraged in its growth by propaganda of the "black-power" type from the U.S.A. Jamaicans generally are aware of world affairs and world movements. So many of them are now scattered in various countries of the world, chiefly, Britain, the U.S.A., Canada, Panama, and other parts of Latin America.

The churches generally do not seem to be gaining ground. They are losing many of the young people. There is a real problem of pastoral oversight for there are not enough ministers and consequently the circuits are often too large. Some of the ministers are attracted by the

wealth of the U.S.A. and make frequent visits, sometimes for preaching tours, sometimes for long periods of study. Some then appear to wish to adopt the life style of their American brethren. So it is important that as much effort as possible is put into the training of ministers and into lay training schemes. It is in these two spheres that the B.M.S. still makes its contribution through its missionaries.

Baptists are highly respected in the Island. They have played a notable and decisive part in its history. Among the national heroes whose portraits appear on postage stamps and bank notes are Paul Bogle a Baptist lay preacher and George William Gordon a Baptist lay pastor who were both executed in 1865 for the part they were alleged to have played in instigating the Morant Bay rebellion.

New opportunities for short-term service

By E. G. T. Madge

General Overseas Secretary

OUR LORD'S command is clear and definite: "Go into all the world and preach the gospel". But carrying out His command in this twentieth century is often a complicated and difficult operation. An increasing number of countries no longer permit missionaries to settle in their cities and villages and organize evangelistic and social work. Countries which once welcomed the setting up of mission hospitals, schools and colleges are now nationalizing all social services, leaving little or no place for private institutions and overseas staff. Where Christian schools and hospitals still continue, their principals, medical superintendents, and nursing superintendents are almost always nationals of the country concerned. The spiritual leaders of the churches and the administrators are nationals too.

What does the B.M.S. say to men and women who feel the urge of God's Spirit within them to go overseas to live among people of other nationalities, to take the gospel of Christ to those who have never heard? Let us look more closely at the situation.

During the last thirty years or so, the Church of Christ has taken root in many countries and cultures, and is no longer dependent on large scale foreign help, leadership, and even protection. The churches of India will not cease to exist if missionaries are withdrawn, the Christians of Zaire will not cease to be Christians unless they are led by foreign missionaries. Yet these and other churches still welcome missionaries, and indeed are constantly asking for more help from societies like the B.M.S. What kind of people are needed? With what qualifications? To do what jobs?

Ideally, a missionary is one who makes another country his home, entering fully into the life and thought of people of another country, who is prepared to sit where they sit, in fellowship of suffering and of joy, seeking with them God's purpose in Christ for them. Such a one will speak their language fluently, enter deeply into their culture, and get to know his neighbours by name, and he will in turn be called their friend. Such were the missionaries who pioneered in many areas of the world, and whose names we honour.

But we live in changing days. Present circumstances, whatever the future may hold, call urgently for those who will give a few years to the work of the overseas church. Just as in our western economy more and more people change jobs, and even professions, several times during their lifetime, so the work of the world church is increasingly being done by men and women who give much less than a lifetime of service to missionary work.

A tremendous challenge

In Zaire, African pastors have taken over most of the preaching work begun by missionaries: so few minister-missionaries are going to Zaire now. But in education a tremendous challenge still confronts the church. The schools of Zaire are mostly run by the churches—this is the long standing policy of the Zairois government. The number of boys and girls seeking education is increasing all the time, and Christian teachers are insufficient. In such a fluid situation, short term missionaries are often the answer—men and women willing to give all they have to Zairois boys and girls, and then step down when qualified Zairois teachers become available.

In Bangladesh (when it was still part of Pakistan), the churches were slowly and painfully climbing to self-support and to the training of ministers. The war with India and the coming of independence put the clock back many years in some ways, while in one other way it brought new opportunities. The new nation is a secular state, and Hindus and Moslems who saw the courage of Christians during the fighting, and who have benefited from Christian relief programmes since, are seeking to understand our faith. This opportunity may not last long, but now it calls for massive immediate effort, and



Beggars at the gate of the Christian Medical College and Hospital, Vellore, South India.

the Baptist Union of Bangladesh is asking for the help of British Baptists.

Among candidates now coming to the Society are many offering for two, three, or four years' service. Some are young, but more and more are well-established in their professions, who feel their skills fit them to make credible the gospel of love in Asia, Africa, and elsewhere.

Others come saying, "We do not want to be missionaries of a missionary society, but we are prepared to live overseas, working at our own occupation and sharing in the life of the local churches as we are able." For such, we have the International Fellowship, linking together Baptists serving all round the world, in the employ of schools, colleges, hospitals, banks, industry, and so on, and sharing in the life of the local churches. These can often exercise a ministry which professional missionaries cannot do.

The world still needs men and women of every

nation who will cross frontiers in the name of Christ, who will use the skills God has given them, and who will testify of God's love in Christ. The B.M.S. seeks to be a channel whereby such people can fulfil their calling in Christ.

Medical Conference

On Saturday 3 March 1973 there will be a Day Conference for Baptist Doctors, Medical Students, Nurses, and all working in or training for work in para-medical fields. It will be held at the Thomas Helwys Baptist Church, Nottingham. The general theme will be opportunities for Christian Medical Service Overseas. Among the speakers will be a number of well known medical missionaries and the Medical Director of the B.M.S., Dr. Ian S. Acres. The occasion is being planned and organized by Dr. Ian Flowers.

New situations in medical work

By Ian S. Acres

Medical Director

THERE are many stories told by medical missionaries who, faced with new situations in their clinical work, have by improvisation and unusual methods achieved remarkable results! When, however, the medical work of the Society, as a whole, faces new situations, improvisation is not an adequate solution and there must be careful thought and planning to try to ensure that as far as possible a vital Christian witness is preserved.

On many occasions throughout its history, B.M.S. medical work has faced new situations, sometimes brought about by war, sometimes by economic crises, and sometimes because in a world of rapid medical progress it has been difficult with limited resources to maintain an effective service. During the last decade however, a new factor has influenced profoundly the work of medical missions—the rise of

“nationalism” in the countries where we have been working. Nationalism in the political sphere has been accompanied by the emergence of national churches which have taken responsibility for the work of what were originally called “mission hospitals”.

In India these hospitals are now largely “Indianized” with national medical superintendents, nursing sisters, and business managers; in Bangladesh the situation is much the same and in these two countries the need for the appointment of missionary doctors from this country has very considerably diminished. This gradual transition in Asia has to some extent masked the fact that there is a serious decrease in the number of doctors offering for missionary service—a decrease experienced by all British missionary societies.

In Zaire we, as a Society, now face a new situation which is more critical than we have ever before encountered in the history of our work in that country. In the four hospitals—Bolobo, Tondo, Pimu, and Yakusu—there are Zairois nurses and hospital administrators but no Zairois doctors—they are comparatively few and all needed for Government service. In those four hospitals there is only one B.M.S. doctor; he is at Pimu and is due for furlough in 1973. In the Annual Report of 1960 there were seven doctors listed on the staff of these same four hospitals.

Bolobo: At the opening of the new hospital buildings.



What then is being done—what can be done—in this urgent and grave situation? Surely our immediate response must be to make every effort to recruit more doctors and in the meantime we have a responsibility to ensure by whatever means that medical help be given to the people of these areas where for so many years they have depended on our care; if this means co-operation with Government then we must try to ensure that the distinctive Christian witness and influence is maintained through those who have been trained in our nursing schools, as well as through missionary nursing sisters who continue their work in new circumstances.

Let us then consider how the “doctor crisis” affects each of the hospitals for which the B.M.S. shares responsibility. What does it mean in a place like Bolobo where new wards have been recently opened and where there is great scope for advancement if only a doctor were there? It means that nursing sisters are having to accept responsibilities for which they have not been trained, it means that Zairois young male nurses, who until now have only watched and assisted at operations have to attempt to cope with emergency operations in order to try to save life, it means that the hard-won recognition of the nursing school might be forfeited because there is no doctor on the staff.

When it became known that a State-sponsored organization might be able on certain conditions

to place Zairois doctors at Bolobo, it seemed, despite the possible disadvantages, that this was the way ahead. Negotiations were commenced and we hope that the agreement reached will enable the same standards of care to be maintained, standards of care which we believe to be demanded by our Christian allegiance. It may seem that such an agreement is an expediency but there is no real alternative if the people of that region are to receive medical care; we should perhaps look upon this as a challenge and an experiment which in the long run will be of great benefit to those who depend on the hospital, and also of real help to the Church in that area.

The doctor crisis

But such a solution as that at Bolobo is unlikely to be possible anywhere else and we may well ask: What does the “doctor crisis” mean in a place like Yakusu where there has been no doctor resident for the last seven years? It means that emergencies beyond the capability of the missionary nursing sisters and Zairois staff have to be persuaded to go to the hospital at Kisan-gani; the word “persuaded” is used advisedly because Christian hospitals still have a tremendous reputation for caring and compassion which folk do not find in State hospitals. Curative medical care is limited in its scope, but the opportunity is wide open for preventive medicine in the villages of the Yakusu area and



The hospital boat on the River Zaire. The boat belongs to Fomeco, the organization now responsible for running the Bolobo hospital.

*The hospital boat arrives at
Lisala, Upper Zaire.*



regular visitation of centres for “under-five” and prenatal clinics has become almost a full time occupation for the missionary nursing sisters.

This work of providing children at their most vulnerable age with medical service related to their particular needs is eminently worth while and gives the opportunity to gain the confidence of the mothers; this outreach in the villages is surely following the example of our Lord who in His healing and preaching ministry said: “Let us move on to the country towns in the neighbourhood; I have to proclaim my message there also; that is what I came out to do” (Mark 1.38, N.E.B.).

In a similar way work at Tondo hospital has been mainly health teaching and preventive medicine since there has not been a doctor there for many years; and as at Yakusu some patients have to be “persuaded” to go a little distance further to the State hospital at Bikoro if there are conditions which the nursing staff at Tondo cannot treat.

Finally although the hospital at Pimu has been fortunate in having a doctor during all the years since Independence yet one must not assume that the “doctor crisis” does not affect the work. If a replacement is not found for Dr. David Masters when he takes his overdue furlough in June, 1973, Pimu will be the fourth hospital without a

doctor, and the progress made during the years will receive a severe setback, and, as we have already seen at Bolobo, such a situation places an intolerable burden on the nursing staff. And so our reaction to the “doctor crisis” in so far as Pimu is concerned must be to appeal to the doctors of our denomination for their help even for a short period of time. Nothing in the present situation suggests that there is no longer need for missionary doctors in Zaire, for in a country where the overall proportion of doctors to people is 1 in 26,000—and there are fewer doctors in rural areas than in the towns—the opportunity for Christian service is immense.

As we look at the new situation which faces our medical work in Zaire because of the severe lack of doctors, we see that there is no one answer which will satisfy the needs of the different hospitals. At Bolobo co-operation with a State-sponsored organization seems to be the solution, at Yakusu and Tondo, for the moment, there must be concentration on preventive work, and at Pimu our responsibility is to maintain the pattern of work which has developed over forty years. We go forward in faith that, as we are sensitive to His leading, God will show us the way in which we can best serve Him and proclaim the Gospel of our Lord in the new situations which the medical work faces, not only in Zaire but in India, Bangladesh, Nepal, and Brazil.

What goes on at Summer school?

By Jennifer Hole

“COMING from a church with a very small number of young people, the fellowship enjoyed and the opportunity of making some wonderful new friends have meant a tremendous amount to me. Added to this the help and challenge to my Christian life of the various sessions over the years has played a vital part in my experience in Christ”.

So writes one young man after taking part in a number of summer schools. Many of you who read this magazine will have had personal experience of these holidays. However, for the sake of those who have not, I must explain that Summer Schools are holidays with a purpose, and the purpose is threefold.

The word “school” indicates that some form of educational activity is involved. From the very early days the B.M.S. has sought ways of interesting and involving young people in the work of the Society, and of presenting them with information about the opportunities and challenges of Christian Service Overseas. The Summer School Programme has always proved to be one of the most effective ways of doing this. That is why a good deal of time and thought goes into planning such a programme every year. It is also why a number of busy people willingly give of their time and energy to staff our Summer Schools. Perhaps I might digress for a moment in order to express our gratitude once again to all those willing helpers who respond so readily when our cry for help goes out each year!

At a careers exhibition, several young people with no church connections asked how they could serve overseas as missionaries. Asked why they wanted to do this, they all replied in one way or the other, “I want to help people”. Many young people are deeply concerned about people in need. They are hearing a great deal about the plight of the hungry, the sick, the illiterate, the

unemployed, the homeless, the hopeless, the unfortunate in every sense. They want to *do* something. At Summer School, they hear about such needs from people on the spot, together with what is being done by the church to meet those needs. Their own urge to help is channelled in useful directions.

What form does our educational programme take? Well, it is as varied as possible. The same theme is followed throughout all the schools, but its interpretation depends a great deal on the staff. Young people do not want to sit and listen all the time; they prefer to be involved themselves. Consequently, part of the time is given to project work in groups, and discussion. Films are also used, and music has a big place.

Informal contacts

Very often the most valuable contacts are made informally, as members of staff and schoolers talk together and become friends. Missionaries on furlough take part in each of our schools. Young people have the opportunity to meet that strange creature, the “real, live missionary”, and this dispenses with any idea that missionaries are especially holy or unapproachable. Besides the missionaries, all the members of staff chosen for our Summer Schools are in sympathy with the aims of our Society. Some have served overseas themselves, or are in full-time service with the B.M.S. here at home. All have a great concern for and interest in the work of the church overseas. Among our group leaders are “short-termers”; young people who have returned to this country after having been missionaries for two or three years. There are also candidates in training, who have heard God’s call to work overseas, and have responded. Perplexed young people sometimes find it helpful to talk with those near their own age who have gone through the same experiences and still remember what it felt like!

Which brings us to the second purpose for which Summer School holidays exist, and that is to meet the needs that so many young people have today. Some are looking for guidance in shaping their own future. Others are in search of a purpose for living, and help in understanding and facing the challenges of our society. In talks and discussions, the schoolers work out the answers to questions that trouble some of them.

Isolation is broken down. Young people have a very strongly developed group instinct, as illustrated by the popularity of "community" movements in recent times. Although nearly all those who came to Summer School have some sort of link with a Baptist church, the link may be a very tenuous one. It may be a new experience to mix with a comparatively large number of Christian people. Others, like the young man whose letter heads this page, may come from a church where there are very few young people. To such as these it is good to be with people who think as they think, who enjoy the sort of thing they enjoy, who are asking the questions they are asking.

Then, of course, Summer Schools *are* holidays. There is always ample time for relaxing and enjoying oneself. At all our schools there are very good facilities for sports, games, and swimming. Excursions are planned to places of interest or local beauty spots. New friendships are formed, sometimes of a lasting nature! Young people are brought together from all parts of the British Isles, and also from the continent. Newcomers are quickly initiated into Summer School traditions. It does not do to be too specific about these, but just consider: have you ever found a chocolate swiss roll in your bed?

To sum up: what do Summer Schools achieve? Almost everybody who comes to Summer School would agree that they have an enjoyable holiday. Most would say that they are led to think more deeply about the Christian life and its implications for them personally. In shared times of worship, work, and recreation, some who are not yet committed see Christ at work in His

people, and take the step of committing their lives to Him. Nearly all have a deeper interest and concern for the world-wide mission of the Church in general and the work of the B.M.S. in particular. A few make the decision to offer themselves for service overseas with the Society.

Let a young lady who attended Summer School last year have the last word.

"My friends and I went to Bexhill Summer School for one week (we all wish we had stayed for two weeks). And we had such a fantastic time there and gained such a lot both spiritually and enjoying the fellowship and fun together that we would very much like to write and thank those who helped to give us all such a super time".

1973 Programme

1. Tavistock, Devon (by glorious Dartmoor and within reach of the South Devon coastal resorts)—28 July to 25 August.
2. Bexhill-on-Sea (with many, the old favourite)—21 July to 18 August.
3. Newton Abbot, Devon (an excellent touring centre)—11 to 25 August.
Charge £10 per week (plus V.A.T. if payable) and
4. Alloa, Clackmannanshire, Scotland — 18 August to 23 September.
Charge £23 for the fortnight (plus V.A.T. if payable)

Send for particulars and booking form to:
Rev. A. Martin Howie,
B.M.S., 93 Gloucester Place,
London, W1H 4AA.

Acknowledgements

(From 1 November to 30 November)

General Work: Anon., £2.00;
Anon., £17.60; Anon., £3.00.

Medical: Anon., £2.00; Anon.,
(W.R.Y. Larkhall) £15.00; "In loving
memory of Margaret and Arthur",
M.M.F., £5.00.

Gift and Self Denial: Anon. (Prove
Me), £5.00; Anon., £1.00; Anon.,
£0.50; Anon., £0.25; Anon., £1.00;
Anon., £0.25; Anon., £2.00; Anon.,
£1.00; Anon., £1.00; Anon., £0.18.

Relief Work: Anon., £10.00.

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Miss E. M. S. Barnett ...	300.00	Miss L. Hargreaves ...	90.22
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Rev. F. C. Bryan ...	25.00	Mrs. F. Hayes ...	50.00
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Background to Prayer

THE missionaries of the Society serve in Trinidad under the aegis of the Baptist Union of Trinidad and Tobago. Missionaries of the Foreign Missions Board of the Southern Baptist Convention, U.S.A. also serve, pioneering new causes in the suburbs of the capital, Port of Spain, and giving specialist advice.

Rev. Allan J. Parkes is minister of the St. John Church, Port of Spain, the largest of the churches. He is a Jamaican who formerly served devotedly and efficiently in the south of the Island, latterly at the Cowen Hamilton School.

The churches in the south are small, their members mostly poor agriculturists. They found it difficult to secure and maintain an adequate number of trained pastors. That is why such effort is being put into schemes of training. Rev Peter Brewer in San Fernando is responsible for organizing training schemes and extension causes.

Miss Eva Waggott is responsible for work among women and girls and gives pastoral oversight to a number of new and promising causes. She too, lives in San Fernando.

At Princes Town. Rev. Samuel Vernon (from Jamaica) with the aid of his wife Maive serves the churches of the Princes Town circuit. He is B.M.S. Field correspondent.

In India there is a long

tradition of co-operation between Christians. Serampore College, West Bengal, in modern times has been inter-denominational. The Principal, Dr. S. K. Chatterji, is an Anglican. The Mount Hermon School, Darjeeling, has Christians of different traditions on its staff.

The two great Christian Medical Colleges and Hospitals of India (both founded by women doctors) serve all the Protestant churches. In these colleges, in accordance with modern thought and trends, more attention is being given to preparation and training for participation in comprehensive community health programmes. Consequently members of the staff and students are going out more frequently into the surrounding districts.

Missionary Record

Departures

- 22 October. Miss M. Bushill for Delhi, India.
- 24 October. Miss S. Slade for Nepal.
- 28 October. Mrs. M. Woosley and family for Turks and Caicos Islands, Jamaica.
- 29 October. Miss M. M. Mills for Driptipur, India.
- 30 October. Miss E. N. Gill for I.M.E., Kimpese and Miss B. Diaper for Bolobo, Zaire.
- 2 November. Mrs. J. K. Skirrow and two sons for Rangpur and Miss J. M. Westlake for Chandraghona, Bangladesh.
- 5 November. Mr. and Mrs. A. P. Taylor for Ludhiana, India.
- 6 November. Mr. and Mrs. G. I. Pitkethly and two children for I.M.E., Kimpese and Mrs. D. Rumbol for Binga, Zaire.
- 18 November. Rev. W. and Mrs. Porch and daughter for Kingston, Jamaica.
- 20 November. Miss M. Smith for Yakusu, Zaire.

Arrivals

- 23 October. Miss J. Pell from Baraut, India.
- 24 October. Mr. and Mrs. J. P. Russell and son from Ngombe Lutete, Zaire.
- 31 October. Miss M. Hitchings from Tondo, Zaire.
- 6 November. Rev. G. R. and Mrs. Lee and family from Kandy, Ceylon.
- 15 November. Miss E. Maton from Kinshasa, Zaire.
- 21 November. Miss J. E. Knapman from Calcutta, India.
- 26 November. Rev. D. R. A. and Mrs. Punchard and family from Paranavai, Brazil.
- 28 November. Mr. and Mrs. J. H. West and family from Darjeeling, India.

Death

- 18 November. Miss Jessie Fulton Robb, aged 75, in Cranbrook, Kent (B.M.S. India Mission, 1926-1962).

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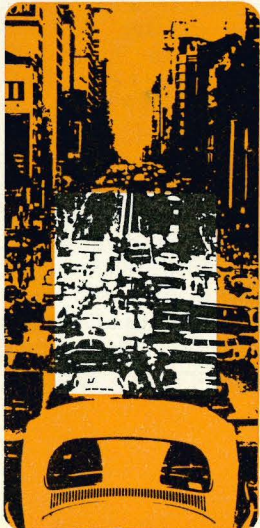
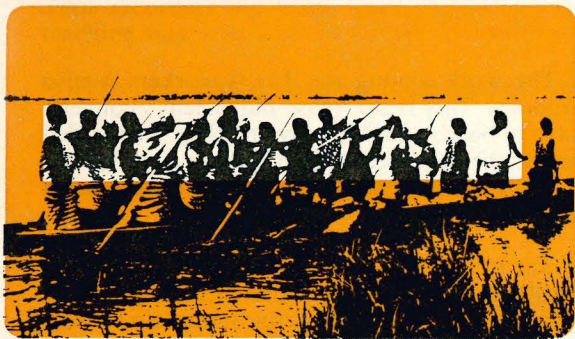
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MARCH 1973

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Rev. Mark Churchill with a deacon of the Tamil speaking church and some of the children outside the line houses on a tea estate near Ratnapura.

Christian witness among the tea pickers

Frank Wells, B.M.S. Regional Secretary, describes a visit to Ratnapura, Sri Lanka

ALTHOUGH for the most part the work of the Sri Lanka Baptist Sangamaya is among the Sinhalese people, a flourishing work has been going on among Tamil Tea Estate workers since 1957.

In that year Colin Grant and David Edwards began to tour and preach in the Tea Estate. There are now eighty nine baptised church members on sixteen Tea Estates in the hills and valleys around Ratnapura.

Near Ratnapura one comes across 'gem pits', in which men dig, sift, and sort the soil to find the gems from which the town gets its name, Ratnapura, the gem town. It is an arduous business and each gem has to be won by hand out of the earth.

The work among the Tamil workers is also arduous. This is no 'mass movement', converts have to be won individually and then shepherded just as the gem merchant in Ratnapura town has to polish each gem, so these new converts need careful teaching and preparation.

The Rev. and Mrs. Mark Churchill are now in Ratnapura, with their children, living in the 'Chapel House' with attractive mountain scenery around them. Ferguson Hill on which they live was a large B.M.S. centre with flourishing schools and hostels. The educational work was taken over by the Government some years ago, but the church remains of which Mr. Churchill is the pastor. The Anglican church nearby is in full co-operation with the Baptist congregation.

Mr. Churchill tours extensively in the Estates around Ratnapura. He is learning Tamil and is able to meet and speak with the people in their homes. I was able to accompany him on one such visit to the Hunavella Estate, twenty miles from Ratnapura.

The road crosses the 'Black Ganges' river and then follows the railway twisting and turning in the hills. Sometimes the road runs beside rubber plantations, or emerald green rice fields, at other times it runs through towns and villages filled with brightly dressed people, and some very attractive houses and bungalows. The houses in Sri Lanka must be among the best in Asia. They are not large, but well built and attractively painted. There is often a flower garden in which one can identify bougainvillia, hibiscus, orchids, and other tropical flowers.

When we reached the Estate we drove up the two mile approach road and then up and up through the tea bushes until we had a superb view southwards over the Estate to distant hills.

The 'line houses' in which the Tamils live are built in a line with about ten to twelve houses together. It was dark when we reached there and the elder, Mr. Devanesen, guided us to his house where about sixteen young and old people gathered. This was a typical cottage meeting.

Mr. Churchill made judicious use of his tape recorder to teach the people new Tamil hymns. Tape recorders are being used increasingly as teaching aids.

There was prayer, and then I had the privilege

of speaking to the people. Mr. D. Solomon, the Sangamaya Evangelist translated as I briefly told the story of the lame man at the Beautiful Gate of the Temple, pointing out that we did not come to Sri Lanka to give them silver and gold, but to tell them of Jesus Christ of Nazareth.

Mr. Churchill followed with a message on the meaning of church membership.

There followed a prayer after which the folk spontaneously broke into a Tamil hymn. One felt that one was in touch with something very basic; a New Testament type of faith.

Mr. and Mrs. Churchill have the responsibility of shepherding these Tamil Christians, visiting them, holding classes for them, both in Ratnapura and in the Estates, and gathering them into the Church.

Because the Estates are scattered it is laborious work and no quick results can be expected. Sometimes Tamil Christians decide to return to their villages in India, thus depleting the congregation.

But there is also encouragement in the work as the Tamils one by one are brought to a knowledge of Jesus Christ.



Tea pickers on a tea estate near Ratnapura.

Hopeful signs in Trinidad

A. S. Clement, B.M.S. General Home Secretary, describes his visit to Trinidad

IT was mid-day on Sunday when I arrived at Port of Spain, capital of Trinidad. I was due to preach that same evening at the St. John Baptist Church. The minister had thoughtfully arranged for one of his members to meet me at the airport and guide me safely and swiftly through immigration, health, and customs. When the customs officer asked somewhat apologetically if I had in my baggage any weapons or ammunition, my guide interposed quickly: "Of course he has. He is a preacher. He has the Word of God which is sharper than a two-edged sword!"

The minister himself, Rev. Allan J. Parkes was outside the airport building to welcome me and take me to his home where his charming and accomplished wife had prepared an excellent lunch. Another guest at the table was Rev. E. Edward of Jamaica who was in Port of Spain for advanced studies at the university.

Mr. Parkes and I had met before. When I first visited Trinidad he was serving in the south as a schoolmaster and pastor. Then he became headmaster of the Cowen Hamilton Secondary School and Secretary of the Baptist Union of Trinidad and Tobago. He represents the Baptists of Trinidad on the Executive Committee of the Baptist World Alliance. As minister of the leading Baptist Church in the island and an eloquent preacher he is exercising a ministry which is increasingly influential.

After lunch he took me to see his predecessor, Rev. J. Herbert Poole now almost ninety years of age. He was in hospital recovering from an operation for cataract on the second eye to be so treated. We found him in good spirits and had a lively and interesting conversation. He had been reading his Greek New Testament; and on a table close by was a copy of Virgil's *Aeneid*.



Rev. Allan and Mrs. Parkes.

The evening congregation at the St. John Church was not large—they have their main service in the morning. But it was larger than usual, being augmented by representatives of the Valley and Monte Grande churches and the Southern Convention (U.S.A.) missionaries who served there. Miss Eva Waggott and Rev. Peter Brewer were also in the congregation. After the service they took me down to San Fernando in the south for supper. Then Rev. Samuel Vernon took me on to the manse at Princes Town where I was to stay the night. Mrs. Vernon and their two elder children, Frank and Barbara were busily engaged in Bible Vacation Schools at Princes Town and Fourth Company.



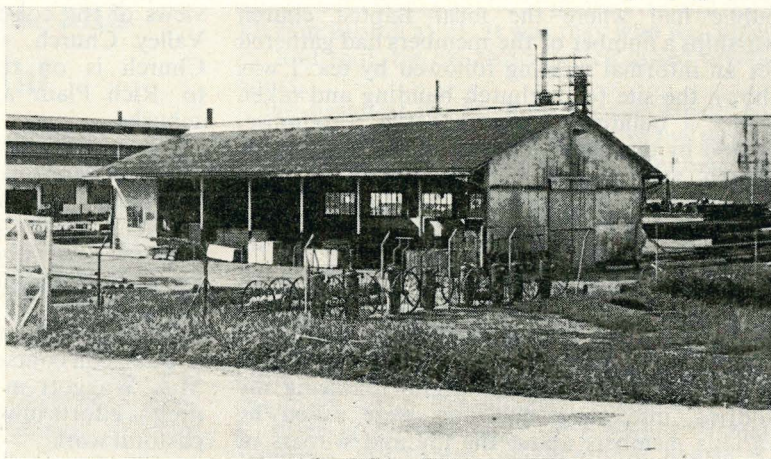
Miss Eva Waggott with members of the congregation at Port Fortin.

On the Monday evening a reception was held at the Princes Town church attended by missionaries, pastors, and representatives of the local churches. I had an opportunity to speak about the Baptist Churches in Britain and about the work of the B.M.S. in lands other than Trinidad.

The next morning Miss Eva Waggott and Mrs. Sheila Brewer took me to see the new Education Centre for Girls at Fifth Company. Here groups of girls can be accommodated for short residential courses in Bible study, domestic economy and other subjects. Then we went on to inspect the premises of the Cowen Hamilton School which in the seven years since I had last seen it had grown almost beyond recognition. There were no scholars there for it was the season of the long holidays.

On our return to San Fernando we were able to visit a large agricultural show organized by the Ministry of Agriculture. Cattle, pigs, and poultry were on view. A number of booths were educational in character dealing with agricultural problems—pests, diseases, methods of cultivation, selection of seeds or stock, and so on. Most attractive were the tents in which were displayed the products of the countries separately, each country competing with the rest for the quality and arrangement of the show. Modern equipment and machinery were also on display, some being demonstrated.

Although my stay in Trinidad was necessarily brief a quite crowded programme had been arranged in order that I might see as much as possible. That same afternoon Miss Waggott took me out to Port Fortin a rapidly growing



The building offered for church purposes by Shell at Port Fortin.



Miss Eva Waggott and Mrs. Sheila Brewer outside the Baptist Training Centre at 5th Company.

town centred on a Shell oil refinery. At the public hall where the local Baptist church worships a number of the members had gathered for an informal meeting followed by tea. I was shown the site for a church building and taken to see a building, now used as a warehouse, offered by the Shell Company to be adapted for church and Sunday School purposes. It is planned to dismantle this building and reconstruct it in altered form on the new site.

The programme of the following day included a visit to the home of Pastor Edgar O'Connor in Tabaquite Road for morning coffee (or, to be precise, Pepsi-Cola and biscuits) and a reception at the Rio Claro Church. Here, following my address, interesting questions were asked by various members about the life and witness of

Baptist churches in Britain. Refreshments were served—marble-cake, peanuts, sandwiches dyed in various colours, and “juice” (a cordial diluted with water).

The day ended at Penal Rock Road in a wooden building with wire netting rather than glass over the windows, erected by the young people of the community themselves as a place of meeting and a centre of worship. There were about seventy persons present in all. The majority were children, but quite a number of adults were there and a good company of charming intelligent teen-agers. I discovered, in conversation with them after, that most of them were of East Indian origin and had surnames which are common in Bengal, Uttar Pradesh, and other states of India. Miss Waggott showed a film of U.S.A. origin, *The Tangled Web*, demonstrating the consequences of telling untruths. Then the film and its implications were intelligently discussed. A layman led the worship and the singing with which the meeting closed, Miss Waggott accompanying the singing with her accordion. I came away very encouraged by the signs of life and vitality and promise which I had witnessed.

On the last day in Trinidad, before I went to the airport, Rev. Samuel Vernon took me to the new centres in the suburbs of Port of Spain where missionaries of the Southern Baptist Convention (U.S.A.) are trying to gather together new congregations. At Monte Grande I met Pastor Loughridge and inspected the house which had been adapted for church purposes. Pastor Spaulding, who entertained us for lunch in his beautiful home which commanded such fine views of the coast and the sea, took us to the Valley Church, to Patna (where the Baptist Church is on the corner of Fuller Street), to Rich Plain and other densely populated suburbs.

There were several hopeful signs in Trinidad of which co-operation with the Southern Convention through the Baptist Union of Trinidad and Tobago was one. Another was the useful contribution made by our missionaries—Samuel Vernon in his general oversight of churches in the south, Peter Brewer in his work in extension courses and schemes of training, and Miss Waggott in her energetic and seemingly tireless efforts in women's work, evangelism, and pastoral work.



The entrance to the Shadhara church compound with shops built in front of the church building.

Christians at work and at worship in Delhi

Basil Amey, *editor of the Missionary Herald*, describes a recent visit

13-23 Raj Niwas Marg. Given this address one might visualize a small block of offices or a row of pleasant semi-detached houses. What I discovered on arrival in the old city of Delhi was an area of several acres with schools, houses, hostels and a chapel.

Raj Niwas Marg means, literally, the abode of the government road, and gains this name because the residence of the lieutenant governor of Delhi is located there.

There are, at present, three B.M.S. missionaries living on the compound. The Rev. and Mrs. (Dr.) Tudor Morgan live at number 19 and Miss Marion Bushill at 21. It was they who welcomed me and took me on a tour which lasted several hours.

We began at the Stephen Thomas Hostel for boys. This is a hostel maintained by the Baptist Union of North India for boys attending the Delhi United Christian School. There are ninety four boys in residence. They come from the villages around Delhi.

The boys greeted us with garlands and then, following a speech of welcome, provided a short musical programme. The tunes were played on a harmonium with hand operated bellows and other instruments produced a rhythmic accompaniment. The instruments used were the Khanjri (tambourine), the Majira (small cymbals), the Tablas (paired drums played by



hand), the Bongo drums (of western extraction!), the Ghara (upturned water pot struck with metal rings worn on the fingers), and the Khantal (small pieces of wood in two wooden frames used like a dumb-bell).

The Church of North India also has a boys hostel and it was this that we visited next. It was previously the Anglican hostel and retains its name as the St. Paul Hostel.

From the hostel we walked to the Gange School for girls and the principal, Mrs. Beulah Chand showed me round. All the classrooms lead off the Assembly Hall with the exception of the two primary classes and the nursery. There are about 450 girls at the school and 140 of these live in the Gange School Hostel which was the next building we visited. Miss Marion Bushill continues to have oversight of the hostel as well as being responsible for work among children and women.

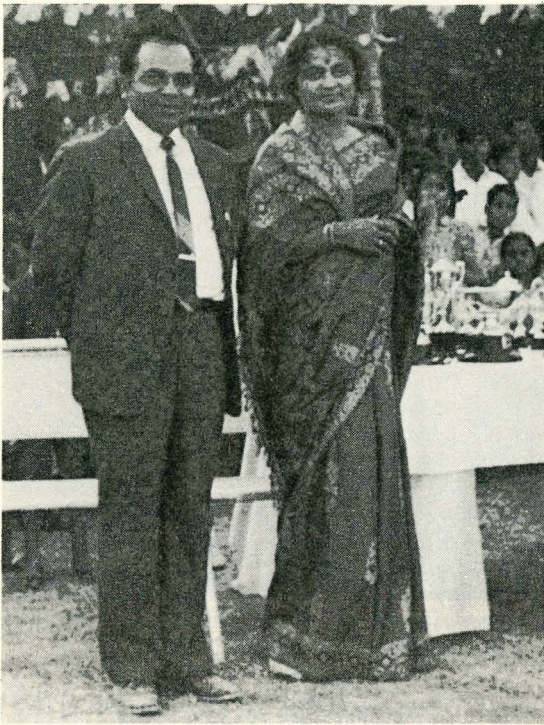
The Delhi United Christian School was established on the 16th April 1926 and is now managed, jointly, by the Diocese of Delhi in the Church of North India and the Baptist Union of North India. There are 850 boys, between the ages of 6 to 18 years, in the school. The Saturday I was visiting was the school Sports Day so it was on the large school playing field that I first met the principal, Mr. Herman H. Jacob. The Rev. Tudor Morgan is the vice principal. The official guest on this occasion was Mr. W. Rajpal, the principal of St. Stephen's College, which is the one Christian College of Dehli University.

It was Sunday afternoon when I visited yet another building on the compound. Each Sunday afternoon the boys and girls of the hostels gather for a service in the Gange Hostel Chapel. Most of the 230 children sat on the floor but some, together with the adults, sat on chairs and as I spoke to them the Rev. Osmond John translated the address. Mr. John is pastor of the Civil Lines

Rev. Osmond and Mrs John.

The Warden, Mr. A. Masih (right), and Assistant Warden, Mr. S. Singh, of the Stephen Thomas Hostel.





Above: Mr. Hermon Jacob and Mrs. W. Rajpal at the D.U.C.S. Sports Day.

Right: Rev. J. A. and Mrs. Shaw in the church compound at Shadhara.

church which meets on the verandah of number 19. Just before my visit he had been appointed as secretary of the Council of Baptist Churches in North India.

It is obviously an advantage for medical advice to be readily available to a compound on which so many people are living. Mrs. (Dr.) Tudor Morgan is able to give this advice. She is also on the board of governors of Ludhiana Hospital and still keeps a link with the hospital at Palwal.

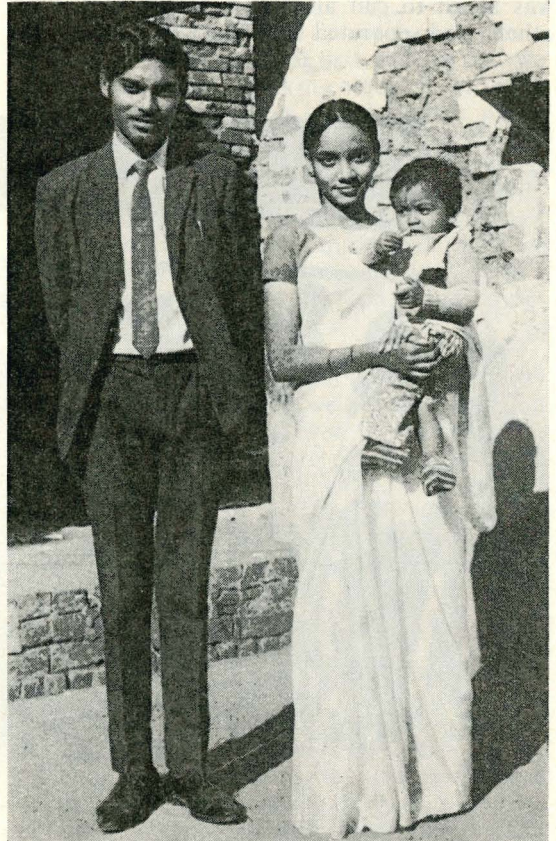
On the Sunday morning I had been driven out, across the Yamuna Bridge, to Shadhara, a suburb of Delhi. The church compound is set behind some shops in a busy thoroughfare and it would be easy to miss the entrance. The buildings are not large but a good number gathered for worship. As I preached a young man, Emmanuel Jacob, translated.

On the same compound are the buildings for the primary school. There are three hundred and sixty children in the school with six teachers. The first class, with one teacher has seventy two children.

The minister, the Rev. J. A. Shaw, is a young man who grew up at Monghyr, was trained at Serampore and settled at Shadhara in June 1972. His wife is beginning to build up a Sunday School and this young pastor and his wife will value our prayers.

My third appointment for the Sunday was at Faridabad about twenty miles south of Delhi. On the way to the town of Faridabad we stopped at Old Faridabad to visit the church there.

We were welcome by Mr. Charanji Lal, the schoolmaster, and his wife who live in the house adjoining the church. Some of the church members were also there. The building was erected in 1918 and now looks almost forlorn. It is as



though the village of Old Faridabad has been swept to one side and forgotten as the new industrial township has grown up just a couple of miles away.

In the new Faridabad there is a community hall which was opened in 1970. It was there that I preached and Mr. Victor translated. The service was led by Barakat Masih the pastor of the church. He is a presbyter of the Church of North India, but works full time in a factory. Miss Sheila Finch, a B.M.S. missionary shares in the work of this church.

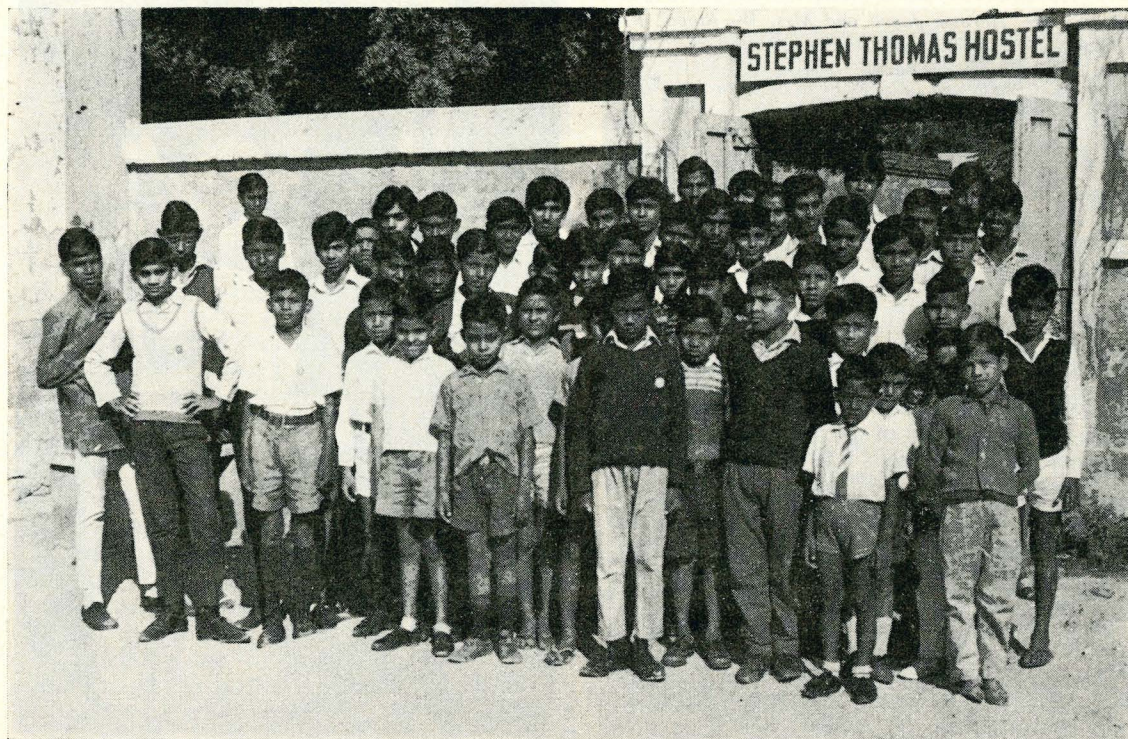
After the service we were welcomed to a meal in the pastor's flat but even when that was over the visiting for the day was not at an end.

The B.M.S. has pledged its support to all Baptists and, as its representative, I was glad to visit all those who still seek fellowship with the Society. I had visited the Baptists at Old Faridabad and the C.N.I. fellowship in Faridabad and was asked to call also on a family that, with others, had separated from the C.N.I. to start a

Baptist cause. So we called on David and Jonathan Jacob and their family and enjoyed the last of many cups of tea that day!

The Baptist Union of North India and the Church of North India have many opportunities for Christian witness in Delhi and its environs. Our prayer can be that their work will be done in a spirit of understanding and fellowship.

Pictured below are the boys of the Stephen Thomas Hostel, Delhi. The Rev. Stephen S. Thomas was a B.M.S. missionary in Delhi from 1885-1922. He was Principal of the Baptist Mission Training Institute for Indian Preachers and took a leading part in the development of the schools both for girls and boys on the B.M.S. compound. These are now the Gange School for Girls and the Delhi United Christian School for boys. Mr Thomas received from King Edward VII the Kaiser-I-Hind gold medal for notable public service in Delhi. He died in December 1926 in his 65th year.





*Makisco church,
Kisangani*

The church welcomed us to Zaire

Derek Allen, B.M.S. missionary in Zaire, gives his first impressions

THE summer before last, I was camping with a group of friends in Switzerland. We arrived at a camp-site on Lake Lucerne well after dark. Our immediate concern was to erect the tents, cook a meal and get to bed; and we paid little attention to the camp-site itself. Next morning, we rose to find ourselves surrounded by towering mountains on three sides, with a magnificent view of the lake on the other. What a transformation!

The experience of coming to Zaire was a little like this. Flying overnight from Brussels, we had no idea of our progress towards Kinshasa; and the fact that our plane would next touch down in Africa seemed entirely unreal.

During the drive from the airport to the B.M.S. compound, we were almost like children in our eagerness to see everything and to ask innumerable questions of John Whiteley, who had collected us at the airport. We should not

have been surprised, but everyone was black. This was a little uncanny at first, though now we are not conscious of skin-colour at all. The women were all wearing long costumes which reached down to their ankles and occasionally we would see mothers with their little ones tied on to their backs by means of a length of cloth. We were also intrigued at our first sight of women carrying objects on their heads: now we only take notice of an exceptional load, such as a crate of beer, a huge log of wood, or a sewing-machine.

The road was tarmac and dual-carriageway for much of the time, but we were soon to find that this was untypical. Even in the cities one finds roads which are more pot-hole than level surface and daily we are obliged to negotiate the sort of track that we would scarcely contemplate in England. At first we crept slowly along but it seems that the longer we have been here the more accustomed we have become to Zairois driving speeds.

One unobtrusive difference from the English scene is the fact that we can recognize very few of the trees. Palms, of one sort or another, are everywhere, but there seems to be a rich variety of trees and plants; and even the grasses are coarser. Night-time inevitably means mosquitoes and mosquito-nets (squatish tents of fine netting

erected over the bed and carefully tucked in at the bottom). The grass in the daytime has been alive with insects and lizards: now it is the turn of insects and frogs. One frog was so raucous that for several minutes I was convinced that someone was vainly trying to start a motor-cycle!

And, of course, it is hot. We soon discovered why the Africans move so slowly and everyone seems to think and react just a little more slowly than in England. The coolest time of day is the early morning, so we rise soon after six, with the sun, and people are at work by seven or half past. One soon learns to tolerate a perpetual stickiness, except on the welcome cool days, and frequent drinks and baths are essential. Drinking-water has to be boiled and filtered and then cooled before it can be used.

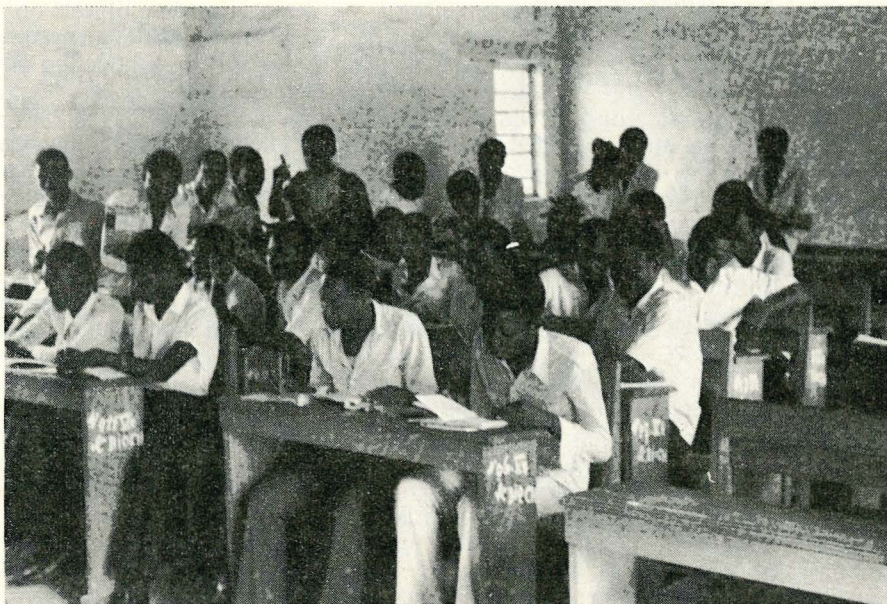
Food and its availability varies vastly from place to place. In Kisangani we can buy almost anything we want—at a price. A pot of jam costs about 50p and so does fruit cordial. Certain foods become unavailable from time to time here, notably when the lorries which bring in vegetables from the north cannot get along the road and have to dump their contents in the forest. Bananas and pineapples are very plentiful, though, and every new missionary to Zaire could do with a booklet on a hundred and one ways to cook bananas. Some of the new foods have proved palatable, particularly paw-

paw, a kind of melon but tasty and sweet.

Many other things are different, too: Most purchases have to be bargained for, except in the large stores; standards of honesty are in general not what we find in England; we are obliged to carry official papers with us everywhere; letters when there are any!) have to be collected from the post office; people are continually coming to ask for work; we have had to get used to a houseboy. The school where I teach is so vastly different from one in England that there just isn't time to go into the whole picture, though our aims are familiar: to provide a good education and to present Jesus.

And what of the church? We have been made to feel very much at home by the church in Kisangani and we will never forget the experience of shaking four or five hundred hands after one service, or the *Matondo* (the Thanksgiving), which lasted for over three hours as the people brought their gifts to the table (including two enormous fish and two live chickens).

Finally, let me suggest a few points that you might pray for: more trained and responsible leaders for the churches; help for the people of our churches in living out their faith, often in difficult situations; supremely, for a real work of the Holy Spirit which will be felt in our churches and throughout the country.



Students in the Protestant School, Kisangani.

BOOK REVIEWS

Health Services in Nigeria

*A history of the Nigerian
Health Services.*

Ralph Schram Ibadan U.P. £4.50

A VERY readable and comprehensive short history of Nigerian Medical Services has been written by Dr. Ralph Schram of the Ahmadu Bello University, Zaria, Nigeria. He traces the story from the days of early explorers and traders through the era of the movement for the abolition of slavery and the establishment of Christian missions (Baptists included) to the period of rapid change of the 1914-18 World War. He does justice to the formative contributions of medical missionaries and of government medical officers, military and civilian. He describes the developments of the inter-war period, calling attention to the schemes for urban health and rural health and the campaigns against the scourges of leprosy and sleeping sickness. The great changes which were side-effects of World War II are discussed and an account given of the establishment of the University College Hospital, Ibadan and its relation to other teaching institutes in the country and to post-graduate studies generally.

In the post-war period substantial aid became available

through international agencies and the W.H.O. and U.N.I.C.E.F. had great campaigns which affected Nigeria. All this is considered, and a succinct account given of other post-war developments such as general practice and health centres, industrial and occupational health, the care of the handicapped and public health generally. The history ends on 1 October, 1960, when Nigeria became independent. Consequently there is no reference to the tragic civil war and its effects. It is a fascinating story well told. Certain references are of special interest to British Baptists. The arrival of the first B.M.S. missionaries at Fernando Po and the Cameroons is noted. Dr. T. B. Adam, who on retirement from

government service became one of the organizing secretaries at the Mission House and founder of the Prayer Movement, receives honourable mention, particularly as the one who encouraged the young Francis Ibiam to take up the study of medicine. Reference is made to the contributions of Dr. C. C. Chesterman and Dr. S. G. Browne and their writings are noted in the bibliography.

The book is enhanced by a comprehensive bibliography and valuable appendices, and by an admirable introduction by Sir Samuel Manuwa, formerly Inspector General of Medical Services and Chief Medical Adviser to the Government of the Federation of Nigeria. This introduction itself is a useful précis of the history.

The story of the B.C.M.S.

Full Fifty Years

S. F. Russell.

Patmos 25p

LAST year The Bible Churchmen's Missionary Society celebrated its jubilee. It was founded in October 1922 by a group of Anglicans, clerical and lay, who believed that there should be within the Church of England a new missionary society which would send abroad only those to whom the Bible was the word of God and did not merely contain it; and to whom the Saviour they preached was the Truth, the unerring Son of God.

The name they first thought of was Bible Missionary Society, but then they remembered the B.M.S. So the new society became The Bible Churchmen's Missionary Society—B.C.M.S.

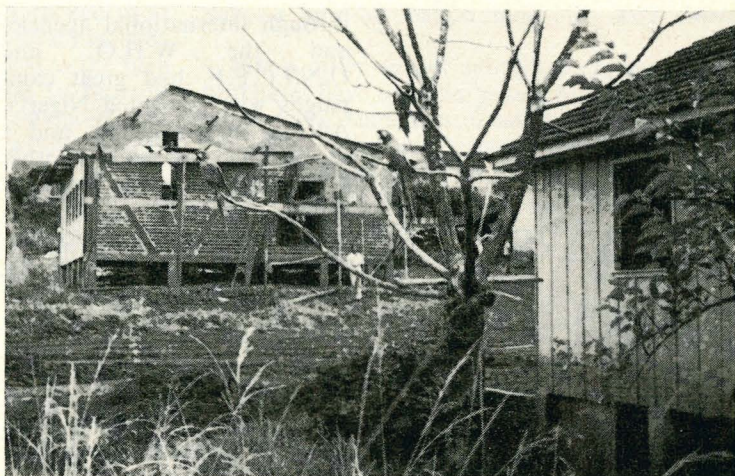
Its story is now told by Stanley Farrant Russell in an attractive little book. The work of its missionaries in Burma, China, Iran, India, The Arctic, Canada, and various states of Africa is briefly outlined and an account given of its training colleges in Britain. The book ends in a note of confidence and hope. "What lies ahead? Change? Yes. Problems and difficulties, fresh opportunities for faithful service for our Lord and His Church—of these we may be sure. But surer still we shall find the unspeakable promises of God. Let us go forward therefore, with humility and patience to serve Him as He shall direct, seeking to finish our task and to build up His Church." A.S.C.

A church grows in Francisco Beltrao

By Frank Vaughan

THE need for the Gospel is no greater here than it is in Manchester, Leicester, Kensington, or Margate; but it is no less either. I am my brother's keeper whether he lives in the same house, in the house next door, or in one in the next continent. Someone has to go. Someone has to take the message of love and hope to those who are beyond our immediate neighbourhood, island, continent. The cost of obedience can be loneliness of course. Anywhere, at any time, that is a Christian norm.

It happens here. There were six of us in this town of 15,000, now there are four. Here we are



eight miles from our church in Renascenca with the additional responsibility to reach many lost sheep and bring them to the Good Shepherd. Of course there are other evangelical churches; three denominations, but they have their individual commitments.

Because it is a pioneer situation we received a grant of nearly £700 from the Baptist Convention of Paraná to help with the construction of a chapel.

Until we are able to use the building we shall continue in our home. Regularly, every Tuesday evening, we meet to pray, read the Bible and present the Gospel by word or film to the invited neighbours (we average eight adults and eight children).

Will you be our neighbour in love and prayer?

Acknowledgements

The Secretaries acknowledge with grateful thanks the following legacies and gifts sent anonymously or without address. (From 1 December 1972 to 11 January 1973.

General Work: Anon., R. C., £10.00; Anon. (Maryth), £5.00; Anon., £1.00; Anon., £5.25; Anon., £8.00; Anon., £5.00; Anon., £0.25; Anon., £10.00; Anon., £2.00; Anon., £1.00; Anon., £35.00.

Medical: Anon., £10.00; Anon., £5.00.

World Poverty: Anon., £1.00.

Gift and Self Denial: Anon., £120.00.

Agriculture: Anon., £10.00.

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Dr. S. E. Bethell ...	500.00
Miss L. A. Brettell ...	1,500.00
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Missionary Record

Arrivals

- 5 December. Mr. R. Gray from Ngombe Lutete, Zaire.
- 6 December. Mr. and Mrs. J. Mellor and family from Tondo, Zaire.
- 14 December. Rev. and Mrs. A. T. MacNeill and family from Kinshasa, Zaire.
- 19 December. Rev. and Mrs. E. D. Martin and daughter from Guaruva, Brazil.
- 20 December. Mrs. and Mrs. D. H. M. Pearce and family from Bolobo, Zaire.
- 19 January. Mrs. A. A. Boorne and family from Curitiba, Brazil.

Departures

- 11 December. Miss I. S. Barnard for Mbanza Ngungu, Zaire.
- 12 December. Mr. and Mrs. P. H. Riches and family for Yakusu, Zaire.
- 5 January. Mr. and Mrs. R. Gray for Ngombe Lutete, Zaire.
- 7 January. Mr. J. G. Davies for Chandraghona and Miss V. M. Hamilton for Dinajpur, Bangladesh.
- 8 January. Miss J. Cowey for study in Brussels.
- 17 January. Miss R. J. Page to Brussels for study.
- 21 January. Miss J. Pell for Baraut, India; Mr. D. J. Stockley for Rangunia, Bangladesh; and Miss A. Weir for Kathmandu, Nepal.
- 23 January. Mr. C. J. M. Spencer for Upoto, Zaire.

Birth

- 19 December. At Nyankunde, Zaire, to Rev. and Mrs. R. A. Walker, of Yakusu, a daughter, Emma Louise.

Death

- 30 December. Mrs. Annie Philadelphia Lazarus (widow of Rev. E. R. Lazarus), aged 88, in Oswestry (B.M.S. India Mission, 1907-1952).
- 22 January. Rev. Herbert Archibald Emmott, aged 80, in Sheffield. (B.M.S. China Mission, 1923-1949).

Background to Prayer

A NUMBER of different areas are mentioned in the B.M.S. Prayer Guide during the month of March.

We begin at Vellore in South India and then move over one thousand miles north to Calcutta and the West Bengal district.

The Bengal Baptist Union brings together those churches that did not link with the Church of North India. This includes work among the Telegu speaking people of Calcutta.

Mr. Windsor continues to handle matters relating to property in India and has been occupied during recent weeks in the paying off of the 290 workers at the Baptist Mission Press following on its closure.

The Calcutta Urban Service is a joint project, at present working in fifteen areas of Calcutta and beginning work in another two. The main purpose is to encourage local action in the bustee (slum) areas of the city.

The most recent news from Mizoram is that Miss Joan Smith has a permit to return and hopes to arrive any time now; then Dr. Silvara plans to leave for study overseas.

We are able to remember in our prayers all those who are linked with the B.M.S. International Fellowship as they serve overseas. In particular we remember the five married couples and one single woman who have appointments in Uganda, where they share in teaching and lecturing.

The work in Nepal brings together workers from a number of Missionary Societies and Boards. The fellowship they enjoy is, in itself, a witness to those whom they seek to serve.

The arrival of Miss Weir brings the number of B.M.S. missionaries, who serve in Nepal up to six.

Photo Credit

Those responsible for the photographs in this issue are:

Pages: 34, 35, 39, 40, 41, 42

—Rev. B. W. Amey
Pages: 36, 37, 38

—Rev. A. S. Clement
Pages: 43, 44—Mr. D. Allen
Page: 46—Rev. F. S. Vaughan

B.M.S. ASSEMBLY MEETINGS

The Society invites all its supporters to the following meetings.

Monday, 30 April	11.00 a.m.	Introductory Prayer Meeting: Bloomsbury Central Chapel Conducted by Rev. H. D. Logan
Tuesday, 1 May	1.00 p.m.	Women's Meeting Westminster Chapel
	4.15 p.m.	Medical Tea: (admission by Ticket) Westminster Chapel
Wednesday, 2 May	11.00 a.m.	Annual Missionary Service: Westminster Chapel Preacher: Rev. A. S. Clement
	6.45 p.m.	Annual Public Meeting: (with Valedictory Service) Westminster Chapel

Members are reminded that the Annual Members' Meeting will be held at 2.15 p.m. on Tuesday, 1 May, at Westminster Chapel

MISSIONARIES NEEDED — NOW

FOR BRAZIL:

Ministers for pastoral and evangelistic work in Amazonas as well as Paraná.

FOR ZAIRE: Long-term or short-term

Doctors and nurses for hospitals and clinics.

Graduate teachers for secondary schools.

Pastors, Women Church Workers.

FOR BANGLADESH:

Ministers for pastoral and evangelistic work.

A surgeon.

A graduate teacher (man).

FOR NEPAL:

Medical personnel to work through the United Mission to Nepal.

If you wish to offer for service, or if you require more details, write to: The Candidate Secretary, Baptist Missionary Society, 93 Gloucester Place, London, W1H 4AA.

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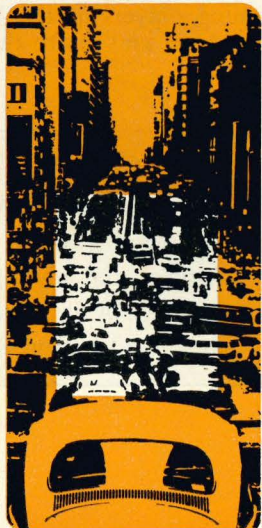
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APRIL 1973

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B.M.S. PERSONNEL AT UPOTO

	<i>Date of arrival</i>	
Joan Greenaway	1949	Women's work and teaching in the Evangelists' School.
Jill Sillitoe	1964	Dispensary.
John Hills	1965	Headmaster of the Secondary School in 1972. Chemistry teacher.
Jenny Hills	1965	Teaches 6th form English. Teaches missionary children.
Avril Dawson	1968	Teaches geography and English in Secondary School and geography in Evangelists' School. Deputy Head. Second short term.
Ken Webb	1971	Construction and maintenance.
Julia Webb	1971	Teaches missionary children. Teaches women's class.
Carolyn Raw	1971	Teaches English, history and other subjects in Secondary School. History in Evangelists' School.
Amy Bean	1953	(re-appointed 1972) Maths teacher in Secondary School.
Christopher Spencer	1973	Short term science teacher.

UPOTO STAFF NOW IN BRITISH ISLES

Christopher and Jennifer Sugg	1968	Christopher was science teacher and headmaster. Jenny taught 6th form English, and women's class. Now in Worthing furlough house.
Christine Bellingham	1970/72	Taught English and mixed arts subjects. Now working for I.V.F.
Richard Budden	1970/72	Taught maths. Now in actuarial work.

RETURNING TO BRITISH ISLES IN 1973

John and Jenny Hills, Jill Sillitoe, and Carolyn Raw.

Women share in the work of the church

AT Upoto, on the second Wednesday afternoon in every month, the Women's Committee meets. The President of the women's work is Mama Emily Koli, the Pastor's wife, and the secretary is Mama Baoki. There is a treasurer and about eight committee members. They meet at Mama Enanga's house. (Mama Enanga is the Lingala name given to Joan Greenaway. It means "happiness".)

Here are the minutes of a typical committee meeting. They are extracts from the minute book written by Mama Baoki.

Minutes of the Women's Committee meeting on Wednesday.

1. **Report from those in charge of visiting people in need:** Mama Aonge went to the hospital, and helped many in need. She told Pastor about those who needed special help. Mama Mopotu and her helpers visited the Old People's Home. Grandma Moponde takes evening prayers at the Upoto dispensary, and gives buns and tea to those who need nourishment.

ACKNOWLEDGEMENT

This issue of the **Missionary Herald** features the work at Upoto, Zaire. Articles and photographs have been provided by nationals and missionaries to whom we express thanks.

2. **Foyer:** The foyer building fund contains 420 zaires (£350) and Mama Enanga agreed to ask Pastor and Mr. Webb about the beginning of the building.

When foyer closes for the Christmas holiday we would like to invite our husbands to the closing meeting. We will provide refreshments, and act a play. Everyone who comes must eat with knives and forks.

Christmas clothes: The women of the church would like to be dressed alike as usual. We chose a group of women to go and choose a cloth which we could buy in bulk and sell as the Christmas uniform.

3. **Milukaka:** (preaching visits to villages) We have been to all the small villages here at Lisala, and to Busu Godo and Bondjingili. We will go to Mbangi on the 12th of this month. Mama Pastor will go with six women (their names are listed). We will go to Likuka on the 19th. These two journeys will be made in the Landrover.

4. **Communion:** Mama Bombimbo and Mama Mbulu will prepare the next Communion. Mama Bosongo said that people did not always stay to wash the cups, and this big work was left to one or two. We then chose six people to wash cups, and Mama Mwenju would heat the water.

5. **Reading and Study Classes:** We agreed that these classes were going well on Tuesday and Thursday afternoons, with classes I and II for reading and the Advanced Class III for French, Arithmetic and Bible Study.

6. **Any other business:** Mama Bomolo asked if study classes could be held in the church at Lisala as well as at Upoto, since the Lisala women had to walk all the way to Upoto nearly every afternoon either for the women's meeting, foyer or class.

Mama Enanga replied that the main purpose of the classes was to help the wives of the Bible students, but that we did realize the difficulties of the Lisala women, and would begin classes in Lisala if teachers could be found.

Since no one had any other business the meeting was closed. A prayer was said.

(NOTE: the 'foyer' aims to help women with sewing and other household crafts. For a long time the women have been saving up so that they can have a building of their own for meetings, since previous buildings have been taken over for Primary school work. This building would be for the foyer and general women's training classes and would comprise a store for keeping materials and equipment and two classrooms.)



*Women at Upoto
serving drinks.*



A communion service in the Upoto Church.

Evangelists are being trained

WHEN there are not enough pastors, what do you do? Here at Upoto we have church workers called evangelists who, although not so highly trained as pastors, take charge of the church work in certain areas. Often their work is similar to that of a pastor, and they give communion but not baptism. An Evangelists' School has recently been opened here to train men sent by churches of the Upper River region. So far there have been only five students, who are now nearing the end of their three year course. They study Old Testament, New Testament, homiletics, history, geography, music, French. Like all pilot schemes, the school has its difficulties and its triumphs. Recently they wrote some articles about their lives, and so they can tell us in their own words about their previous experience and calling.

The Bible as guide

LITOFA says: "I first came to believe in my Saviour Jesus Christ in the Roman Catholic church and was baptized in 1946. I did many different kinds of work; but then, through reading the Bible, I realized that I had lost the way of life and I became a Protestant. First I became a deacon, so that I could help in God's work. Then the church chose me to work as an overseer of the catechists' work. Then after a few more years I was chosen by my church to do the entrance exam for the Evangelists' School of the Upper River at Upoto. I was one of those who passed and so I am here now."

Pity as inspiration

NOLI says: "I was born in 1932. I went to the B.M.S. primary school at Yalikina and Yakusu from 1945-51. I did not continue my schooling since I had no parents to give me help. When I left school, I went to work as a company clerk for twelve years. While I was doing this work I did not forget to go to church and my thoughts were continually with the young people of the area, that I should go and teach them to read. Because of this pity I felt for my home village I left the company and taught

children for six years. I asked the church if I could enter the Evangelists' School. The church agreed that I should enter that school. I have vowed to become God's worker, so that I can help his work and shepherd his people in a way which He wants. I have my wife with me and three children, and am also responsible for the five children of my younger brother who has died."

Passing on the news

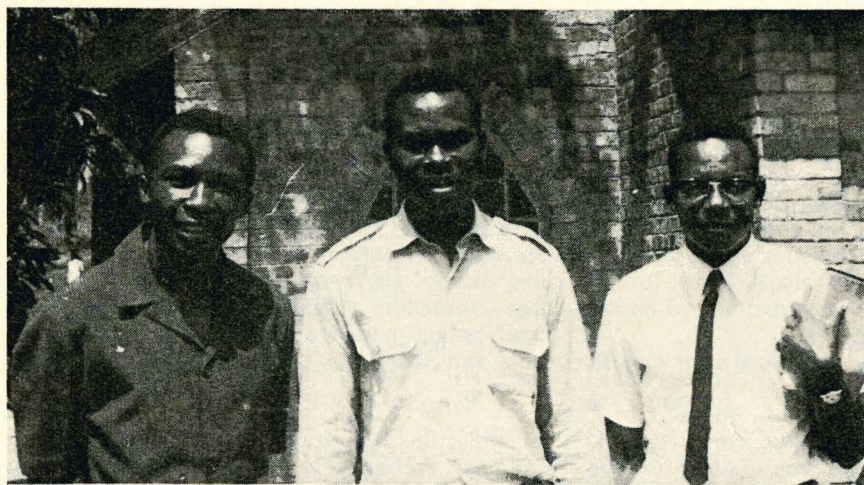
SIMBA says: "I first heard the gospel through the Unevangelized Fields Mission, at a village on the Itumbiri River. When I came back to my own village I began to teach my own people what I had heard, since they had not met the Protestant way of worship before and my own learning had been with the Catholics. Then in 1953 I went to Yalamba to ask the B.M.S. missionaries if they would come and help us learn the Word of the Lord Jesus. I found Rev. A. R. and Mrs. Neal, who both welcomed me warmly and said they would come and see my work at my village Yaponge. They were the first to come and see the faith which the people of my village held. Then in 1956 my area was placed under the direction of the Lingungu missionaries and church. Rev. C. A. G. and Mrs. Austen came to visit my village many times, and agreed that it should be part of the B.M.S. work.

"In 1960 Independence came. The missionaries helped me to grow in the work of the church of

the Lord Jesus. I began working as a catechist, then became an overseer, and then in 1963 I became an evangelist. In 1970 I was sent to the Evangelists' School by the Yalamba church. I had asked them if I could do this further study since I had not much knowledge. I am here with my wife Lisenga, and our seven children, four boys and three girls."

Nurtured in the family

PAKOMISO, the only one from this Ngombe area, says: "Brothers, I was born here in a small village near Lisala called Busu Kuluki. My family were poor and they brought me up in the knowledge of God, because they were all Christians. In 1954 I entered the primary school at B.M.S. Upoto. After primary school I went to train as an ironworker, and I worked at that for two years. It was in the primary school that I first began to want to do God's work, but when I left the training school I tried to study tailoring, but my heart was very troubled at that time when I was pagan. In 1963 I was baptized and became a Christian. In 1965 the Upoto church was helping people to become teachers and I agreed to work for the church although the salary was lower. While I was teaching I read in Isaiah 6, 7-13, and in verse 8 it says: *'Then I heard the voice of the Lord say: Whom shall we send? Who will go for us?'* I thought about that and I went to ask Pastor Koli to explain to me what it meant. Then I openly accepted the call of my Lord to go and work for him."



*Citizens pastors
Gbamo (left),
Bombimbo and
Lilembo on the
church steps at
Upoto.*

Prayer was answered

BOTOMOKO says: "When I grew up I did two years of primary school at Yalikina. I spent a lot of time working for the Lord Jesus with the catechist of my village. When he saw my youth and eagerness he told the missionary about me, and asked him if I could become a primary school teacher. The missionary agreed to this and I began to teach the children in 1965.

"All the time I wanted to be among the students being trained by the church. I prayed to God every day; He heard my prayers and He called me to become one of the students of the Evangelists' School here at Upoto. We began courses in September 1970 and will finish in June 1973. If the Lord wills, He will send us to work in His church."

Problems overcome

The students also mention their difficulties. The verb "*kojanga*" to lack, is very frequent. "We lack books to learn from because the church is not sending any money to help us". It is true that the classroom is old and if it rains, quite unusable, because of the leaks and the

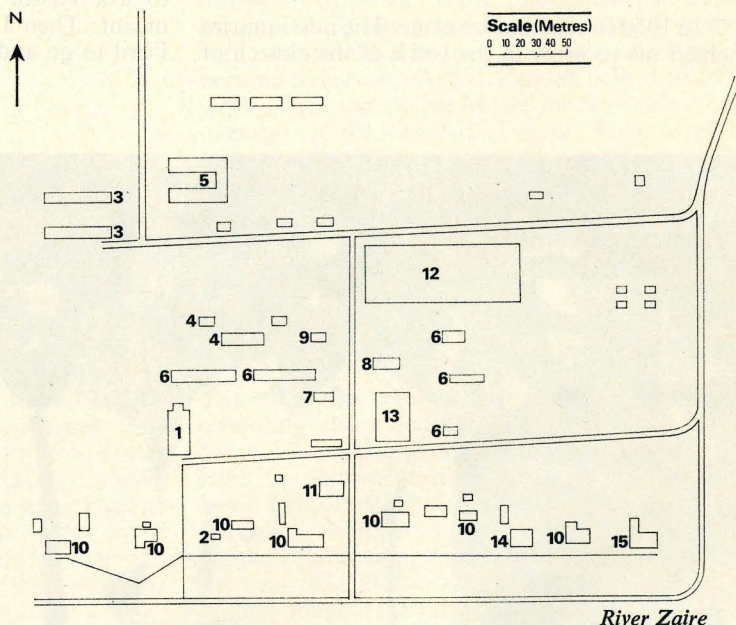
empty spaces where the windows should be and the noise of rain on the tin roof. "We are all praying hard that God will move the church to help this class". Then there is the question of living expenses. "We used to get 29k (about 30p) a week for food and clothes; now we do not get anything. It is difficult because the children are in school and we have to pay for that"; and, "At Upoto we are hungry". All the students are older men, with between two and seven children. Because they are studying they cannot work for wages, so their wives must keep a garden and sell what produce they can. As manioc takes a year to mature before kwanga (their staple food) can be made from it, they must buy food with money for the first year.

However, although they have these difficulties they have no notion of not carrying on. The word "*Mpiko*"—courage, endurance, zeal, is another key word. "We hope that if God wills it, we shall begin to work in His garden in September 1973." "In all these troubles, may our Lord be glorified and His will done." "We will finish in June 1973 and if the Lord wills He will send us to work in His church. Please pray for us that God will lead us into this work, and may God our Father keep us all in His work."

UPOTO STATION

Code:

1. Church
2. Church office
3. Secondary school classrooms
4. Secondary school dormitory and dining hall
5. Proposed new dormitory and dining hall block
6. Primary school classrooms
7. Dispensary
8. Woodwork shop and stores
9. Generator and radio
10. Missionary houses
11. Garage
12. Football field
13. Group of houses for employees and students of the church
14. Pastor's house
15. Primary school Director's house



Pupils are led to become teachers

SECONDARY education in Zaire lasts for six years, although as the exams at the end of each year must be passed before the student is promoted, there are a large number who drop out along the way. The first two years form a course of very general study called the *Cycle d'Orientation* (C.O.) after which there is the possibility of a certain amount of specialization in the various "Sections" of the *Cycle Long*. Not many schools have more than two sections; Upoto has only one, specializing in science. This means that pupils often have to change schools after the C.O. which may involve travel over long distances, to find a school with the appropriate section.

The Brevet of the C.O. (a certificate showing success in the exams at the end of the second year) also gives access to a number of other training centres, such as nursing schools, pastoral training, etc., and the number of C.O.'s is growing rapidly. Upoto already has two subsidiary C.O.'s, at Pimu and Binga, as well as the one at Upoto itself.

The only external exam, the "State Exam", is taken at the end of the sixth year. Until last year, there were two classes of success, a certificate, giving access to a pre-university course and various other forms of higher education, such as teacher training, and a diploma, giving direct access to university. The certificate has since been abolished.

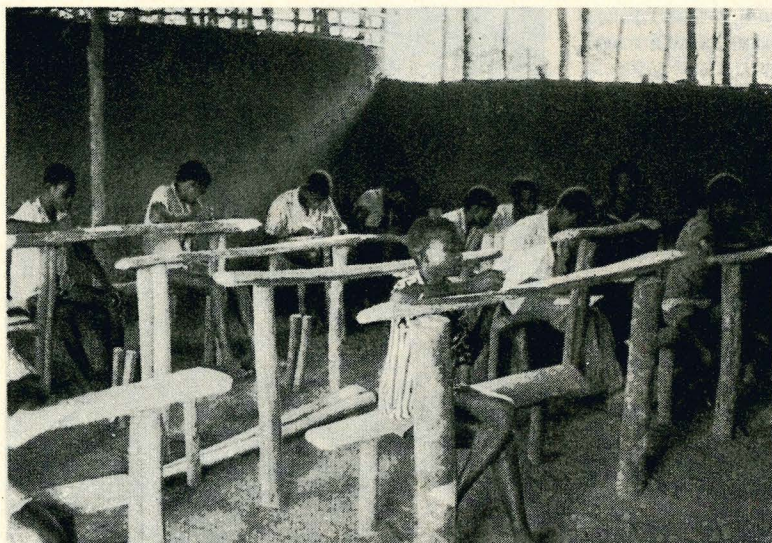
Teachers in the C.O. should normally be gradués (three years post secondary training)



and in the Cycle Long they should be *licenciés* (university graduates) but the great shortage of qualified personnel has meant that people straight from sixth year secondary are used in the C.O. and anyone more qualified in the Cycle Long. Several of our former pupils are now teaching in our C.O.'s and one of them is Citizen LOSASE, who wrote the following article. He is one of the many Zairians who suffered in the rebellion, missing three years of school when Ecole Grenfell at Yalembe was closed by the troubles.

Studies were broken

My name is LOSASE AMELI KULE (Ernest). I am an old boy of Upoto Secondary School, and am now teaching in the C.O. of the



Children sitting for the Upoto secondary school entrance examination.

same school. I come from the Upper River region, from a village called YAOLO, near the B.M.S. station of Yalembe, where I did my primary schooling and the two years of C.O.

In 1964–65 there were troubles in the region, and I could not continue my studies during that time, which meant that I spent three years without schooling from 1964–67.

By 1967, I managed to come down here to Upoto so that I could taking up my studies again, but I could not pay the boat fare as I lost my father when I was a child. So I had to travel by canoe. The journey took us five days.

As my school reports were in order, the headmaster, Mr. Hills, admitted me to the third year

in the science section. During that year I lived with a distant relative who did not always help me. However, I had been a Christian since 1963 and so I continued to pray to God to help me and keep me during that period in spite of all the difficulties and suffering.

At the end of that year, I got good results, so good that the headmaster was surprised because he had thought at first that I would find school very difficult having missed three years during the rebellion.

By the time I reached the fourth year, my problems, particularly over food, went from bad to worse. Rather than suffer in silence, I went to one of my missionary teachers, Miss Beasley-Murray, to explain the situation. She in turn



Girls of the secondary school at an official parade.

Mr. C. Sugg taking the 6th Form for practical physics.



explained my difficult situation to the headmaster. Later, the headmaster called me to tell me that there was a lady in England who had asked if there were any pupils in the school who were unable to pay their fees. He said he would send her their names so that she and her friends in England could help them, and you Losase, are the first. At the same time, Mr. Hills put my name on the list of boarders and I continued to live comfortably for the rest of my school life. Each year I got good results.

When I got to my final year, I prayed constantly to God to protect me during the year in general and during the State Exams in particular.

Before the exams, the headmaster, Mr. Sugg,

asked the sixth formers what each one wanted to do at the end of the year. I said, because missionaries have supported me I should like to help the mission by teaching in this school. He was very pleased and reserved me a place to teach in the C.O.

When the results were announced I found that I had not got a diploma but only a certificate which is as good as a diploma for getting a job but which means academically that you have to do a preparatory year before going to university. With a diploma you can enter university directly.

For the school year 1971-72, the headmaster, Mr. Sugg, sent me to teach at Pimu, 100 kms from Lisala. At first I found teaching quite difficult but after a few months it got easier.



Miss Avril Dawson with staff and children of the school.

The following year, 1972-73, I returned to Upoto to teach in the C.O. here. I hope that my work here will be more encouraging than that of last year.

After this year I hope to go on to further studies. This means that at the beginning of the next academic year 1973-74 I shall be at Bukavu for the pre-university year, if I get a scholarship. If I succeed I think I will go into the first year of university at Kisangani to study agronomy and biology.

If I do not get into Bukavu I should at least like to continue in an Institute of Higher Education or a Training College.

During my degree course I will pray God to keep me within the fold and to keep me in the knowledge that He created me and has kept me from birth until now, whatever other knowledge I have gained.

Finally, my greatest hope is to return and teach, not in a State or Catholic School but in one of the Protestant schools, preferably Upoto.

John Hills also writes: The recent political developments in Zaire have not been without effect on the schools.

The youth organization of the only political party, the JMPR, has its committees in every

school and all young Zairians are automatically members. Much effort is devoted to fostering party loyalty and patriotism by means of songs and slogans, which all scholars are required to practise. **TONGOLO**, one of our sixth formers writes:

"It is a quarter to seven. The headmaster comes out of his office, accompanied by several teachers and the student responsible for leading the chanting of the party slogans, and songs. Everyone gathers silently round the flag of the Zaire Republic. There is first a short prayer, then the cheer leader begins the chanting of the slogans and songs. We all sing the national anthem, then the headmaster makes a few disciplinary and other announcements, after which we disperse quietly to our classrooms."

The party motto of discipline seems to have coloured Tongolo's picture; it is not always quite so orderly as that, unfortunately! The awakening of a national consciousness, and the search for "authenticity" makes a great impression on many of our young people. Tongolo says: "The school is not only for developing our (mental) faculties . . . it will also make me a true young Zairian, worthy of the name."

It is against that background that we, and our Zairian colleagues, must show forth the Christ who alone can make us true Zairians, or true Englishmen, or true men. Pray for us.

A NOTE TO TEACHERS

If you are a teacher why not offer now for a teaching post in Zaire?
The Baptist Missionary Society is able to make both short term and long term appointments. Apply now to:

Miss F. A. Brook,
Baptist Missionary Society,
93 Gloucester Place,
London, W1H 4AA.

Medical work at Upoto meets a variety of needs

B.M.S. UPOTO is four miles from the town of Lisala, which has a hospital served by one Zairian doctor. His work is hampered by limited supplies of drugs and good staff, so many patients prefer to come to Upoto, for a variety of ailments that should be dealt with at Lisala. Upoto has a small ward with ten beds, mainly for post-natal care including premature babies (no incubators needed in this climate) patients with burns, heart trouble, parasites, chest infections, cerebral malaria, etc. They receive dressings, medicines and special care if needed, and their friends or relatives cook for them in a near-by workshop (which they share with the mission carpenters).

In 1971 there were one hundred and thirty deliveries in the room next to the ward; it was equipped with a new obstetric bed (second hand from the Joint Missions Board) that year. In 1972 there were only one hundred and eleven deliveries so perhaps the novelty of the bed has worn off.

The morning clinic treats about one hundred and thirty patients of whom about twenty five may be new. In 1972 eight thousand new patients were seen. Over sixty are mission employees (brickies, school teachers, etc.), or school children, and do not have to pay. They are subsidized by the village people who pay, and by the grant of up to five hundred zaires' (1 zaire=£1.17) worth of drugs supplied yearly by the government. The dispensary buys nearly as many drugs again with its own funds.

The treatments needed range from dental care to chronic V.D., with worms, cuts, and skin diseases in between. Patients show a marked preference for injections and antibiotics, no matter what their problem. Over prescribing of antibiotics by beleaguered or less expert staff is a serious problem as it will eventually produce resistance to these very necessary drugs.

Laboratory work is done in the afternoons, by Ngele and Mambembe, on about twenty patients, whilst Jill Sillitoe is busy with other clinics and teaching students from Pimu who come over for a month's in-service training, two students at a time.

At Upoto an ante-natal clinic for thirty to forty mothers is held to see to general health and foresee abnormalities. There are also under fives' clinics at Upoto, and at three outlying villages monthly or fortnightly. The furthest is twenty miles away and takes ninety minutes to reach. About eighty five children are seen there.

At these clinics free milk is given out and anti malarials and vaccinations are done regularly; then there is a short health talk. This is usually the only source of public health care given and our dispensary is the nearest to these people in emergencies. They are generally held in villages where a Baptist evangelist and small congregation are established. A short religious service is held at the end of each clinic. The nurses come home exhausted!

The work is being extended. This year the dispensary was able to buy a Toyota landcruiser and Jill has started a monthly trip to Budja, a tribal area two and a half hours from here. The trip lasts two days and takes in two central villages which are themselves one and a half hours apart on very rough road. Pastor Gbamo has recently been settled in this area and helps to prepare the villagers for Jill's arrival. The nearest alternative medical care for them is up to fifty five miles away. The church members and local villagers are building a dispensary, and on Jill's initiative a nurse from Pimu has been settled there and a dispensary opened, closely linked to the church.

If she wants to consult a doctor Jill can talk over the radio to David Masters at Pimu. The daily mid-day radio contact is one of her regular jobs, and now that we also talk to Bolobo and

Kinshasa, and Yakusu, takes up a lot of her time. Her other jobs include driving patients to Lisala hospital, removing corpses to villages if these are accessible by road; being on call every third week, and treating fellow missionaries, which can be very demanding, and worrying.

As you can see the work of our dispensary depends very much on its two Zairian nurses. Here is an account of an 'interview' given to them both.

NGELE MOLEMBE (known to us all by his non-authentic name of Maurice) grew up over the river near the riverside village of Mongana, where the B.M.S. used to work. He did only three years of primary education, here at Upoto, and through the church went to Pimu for two years nursing training in 1941.

"My father and brother were villagers; they stayed and worked in the village. I was the only one to become a nurse. Some of them were Christians. At Pimu we studied medical subjects in the mornings; pathology, anatomy, pharmacology, and practical nursing, and in the afternoons general subjects—some maths and French. Dr. Price and Leslie Moore were my teachers. My training was recognized by the state."

Why did you want to be a nurse? "Jesus had pity on people and cared for them and cured them. So it was a good thing to do as he did. In my heart I wanted to care for them too. I like to help people, to cure them. But the work is hard because people do not leave you alone. They come and disturb you, especially at night,

and you get no sleep."

Do you think it is important to have Christian nurses? "Yes, because they care more for the people. The others do not always care; they do not always do their work properly."

What changes have you seen in your years of service? "Some illnesses used to be much commoner. Now there is very little syphilis, or sleeping sickness or yaws. In the past people were afraid to go to a hospital or dispensary. They preferred to stay in the village and die. Now they are not afraid of the white doctors and nurses. There are a few who still do not want to come. In the old days we used to make our own injections; we used bismuth for syphilis, and for leprosy we got a medicine made locally from the crushed fruit of a tree. Lisala used to have a state nurses school but it closed before Independence. It is not really enough to have only one doctor in Lisala, as now. There is a lot of work and if he goes away there is no one to stand in."

How many children have you got? "Eleven, and six grandchildren. One of my daughters is a nurse too, but she does not work now because of her children."

Do you think there is enough medical care? "In the Pimu area several dispensaries were started by B.M.S. and then taken over by the State. There are now a lot of state dispensaries and hospitals too with no drugs and no doctor. In some areas, such as Budja, there is practically no medical work at all. If Pimu had not been run by enthusiastic doctors and nurses it would



Young people from the school.



Preparing the canoe to cross the river, on the beach at Upoto.

have closed long ago. It has been in danger of closing several times, not enough teaching staff, not enough students, too much work for one doctor, problems of money. It is only the very keen mission staff that have kept it open."

MAMBEMBE comes from a village fifty six kilometres from Pimu. Last summer he completed his two year Public Health course at Pimu and started working at Upoto in July.

What subjects did you study? "Pathology, pharmacology, professional technique, asepsis, hygiene, and in the second year also gynaecology, first aid. We also did French, maths and religion."

What qualifications did you get? "I got a Pimu hospital diploma. These diplomas have been recognized by the state but I do not know when they will actually send them back with their stamp on."

Why did you want to be a nurse? "When I was a child in school at Pimu and I was ill, the nurses messed us about and did not look after us properly or give us medicine. They said, 'You are only a school kid, you are not really ill. You boys all come for fun.' So I decided that if I finished school I would try to become a nurse and then I would treat children properly. I liked the uniform too. Now I am a nurse. I wear one too."

Don't you get fed up with the school children now, when they all come to the dispensary? Don't

you ever send them away? "No, I talk to them and they listen to me."

What were the major difficulties in becoming a nurse? "Money. My family live in the village and do not have much money."

Are you working in your own region now? "No, my village is over the river, beyond Pimu."

But it is your own tribe here, isn't it? "Yes, it is still a Ngombe region."

Have you a wife? "Yes, but no children yet."

What difficulties do you find in your work? "None really. Except that in a dispensary we do lab work every afternoon and it is too often. Other patients come as well in the afternoon, and they ought to come in the morning, so it takes too long to do it all."

What education did you have before your training? "I did second year secondary here at Upoto. Then I was ill and had to wait a year before starting at Pimu. My family were favourable to my becoming a nurse. We are nine children. My older sister is married."

Mambembe seems to enjoy his work and is an easy going type. About the future of medical work he says. "We need to have more dispensaries. Some people live a long way off from one. We did. If we were ill we had to walk, or try to catch a lorry to Pimu, and then find the money to pay the transport."

WORK WITH PEOPLE IN DEVELOPING COUNTRIES

JOB OPPORTUNITIES: CONFERENCES: BRIEFING

BAPTISTS—CHRISTIANS—ABROAD

Nobody would dare to argue with the statement that Baptists are Christians: but how many Baptists who work abroad would call themselves Christians Abroad? Indeed, how many Baptists would even recognise that title as something relevant to themselves?

In the Spring a poster will be sent to every church to draw the attention of all churchgoers to the services offered by "Christians Abroad".

It appeals to all who are interested to "work with people in developing countries": that is, all who believe that their faith demands a fully human life for everybody—the doctor, the engineer, the farmer, the teacher, the secretary, who wonder if there is a chance for them to fill one of the hundreds of vacancies that still cannot be filled by a national of the country. Churches, governments, commercial concerns all look for help: "Christians Abroad" collects a list of vacancies, and can tell you how your qualifications might fit in.

If you happen to be a teacher, "Christians Abroad" can do more. The Zambia and Jamaica governments use it to recruit teachers for their schools; the Overseas Development Administration of the British government use it to find

teachers for schools in Kenya, The Gambia, Sierra Leone, and Malawi; schools with a Christian tradition in many other countries use it to select teachers to fill the gaps that cannot be filled by qualified nationals. All these posts provide a challenge, and every year over a hundred teachers respond through "Christians Abroad". If more Christians—and more Baptists—responded, more places could be filled in secondary schools and teachers' colleges.

The poster does not only speak of job opportunities: it also invites enquiries about briefing and conferences to prepare a person for life overseas. It's hard enough to be a Christian in the land where you have been brought up: what change does it make to be a Christian abroad, faced with unfamiliar forms of worship, puzzled by different customs and standards in an alien culture, shocked to find oneself regarded as immigrants often are in England, resented as a threat to employment and a reminder of colonial rule? To the Christian who has learned to be sensitive to others, "Christians Abroad" offers week-end courses which aim to help him become aware in a new situation.

You want to know more? Then write to:

**Christians Abroad,
38 King Street,
London, WC2E 8JT.**

Background to Prayer

THERE have been many changes during recent months. The obvious ones are the change in name of the countries where missionaries of the B.M.S. are working. East Pakistan has become Bangladesh, Congo — Zaire, and Ceylon—Sri Lanka.

There have also been changes in organization. The office of Field Secretary has disappeared from a number of B.M.S. areas and an Overseas Regional Representative has been appointed.

It is possible to list changes in name and office. It is not so easy to assess and express the changed spirit and relationship that is sometimes the cause and sometimes the consequence of such changes.

To interpret the situation that exists in the life and work of several nations and churches is no easy task. This is the task to which the Mission House staff gives its attention. In this task it is aided by members of committee and many loyal supporters in the local churches.

All who share in the task do so not because they see the B.M.S. as an end in itself, but because they see it as an instrument fashioned by God for the fulfilment of His purpose at this present time.

Missionary Record

Arrivals

- 3 February. Rev. A. A. Boorne, from Curitiba, Brazil.
- 8 February. Mr. and Mrs. J. B. Whiteley and family, from Kinshasa, Zaire.
- 13 February. Miss H. Pilling from Kinshasa and Miss D. M. West from Yakusu, Zaire.

Departures

- 28 January. Mrs. D. J. Stockley and daughters for Rangunia, Bangladesh. Rev. and Mrs. G. R. Lee and family for Kandy, Sri Lanka.
- 11 February. Mr. and Mrs. J. H. West and family for Darjeeling, India.

Death

- 26 January. In Crawley, Rev. Henry Wherry Pike, B.A., B.D., aged 92 (B.M.S. India Mission, 1905-1929).

B.M.S. SUMMER SCHOOLS

Schools will be held at the following centres:

- Bexhill-on-Sea 21 July-18 August, £10 per week.
- Tavistock 28 July-25 August, £10 per week.
- Newton Abbot 11-15 August, £10 per week.
- *Alloa, Scotland 18 August-1 September, £24 for two weeks

V.A.T. (if payable) will be added to charges at all schools.

For further details write to:

Rev. Martin Howie, B.M.S., 93 Gloucester Place, London, W1H 4AA.

* Please note corrected date and price

Acknowledgements

The Secretaries acknowledge with grateful thanks the following legacies and gifts sent anonymously or without address. (From 12 January - 31 January 1973.

General Work: Anon., £1.00;
Anon., £2.00; Anon., £2.00.

Medical: Anon. (Capella), £3.00;
Anon. (S.E.24.) £5.00; Anon., £2.00.

Agriculture: Anon., £1.00.

Legacies	£
Mr. H. M. Carpenter ...	800.00
Miss O. L. G. Knights ...	50.00
Mr. Sidney Storr ...	350.36
Mrs. E. E. Torry ...	2,550.00
Hilda Pick Wale ...	11.43
Mrs. B. E. Wood ...	50.00

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ANNUAL BAPTIST ASSEMBLY 1973

Programme of B.M.S. Meetings

Monday, 30 April

11.00 a.m. **Introductory Prayer Meeting**,
Bloomsbury Chapel.
Conducted by Rev. H. D.
Logan, M.A.

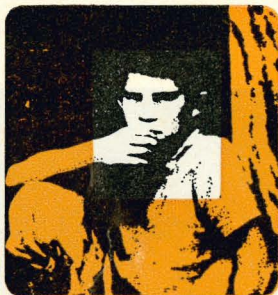
Tuesday, 1 May

1.00 p.m. **Women's Annual Meeting**,
Westminster Chapel.
Speaker: Miss Hazel Pilling
(Luncheon at 12 noon in the
Junior Hall.)
2.15 p.m. **Annual Members' Meeting**,
Westminster Chapel.
4.15 p.m. **Medical Tea and Meeting**,
Westminster Chapel.
Chairman: Dr. Ramsey G.
Small.

Wednesday, 2 May

11.00 a.m. **Annual Missionary Service**,
Westminster Chapel.
Preacher: Rev. A. S. Clement,
B.A., B.D.
4.30 p.m. Meeting of elected members of
the Committee, Westminster
Chapel. (Preceded by tea at
4.00 p.m.)
6.45 p.m. **Annual Public Meeting**, West-
minster Chapel.
Speakers: Rev. Frank Wells
Rev. David Martin

Valediction of Missionaries
for Overseas.



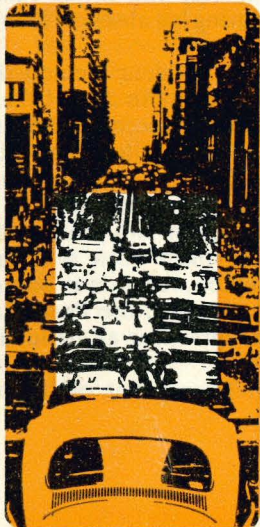
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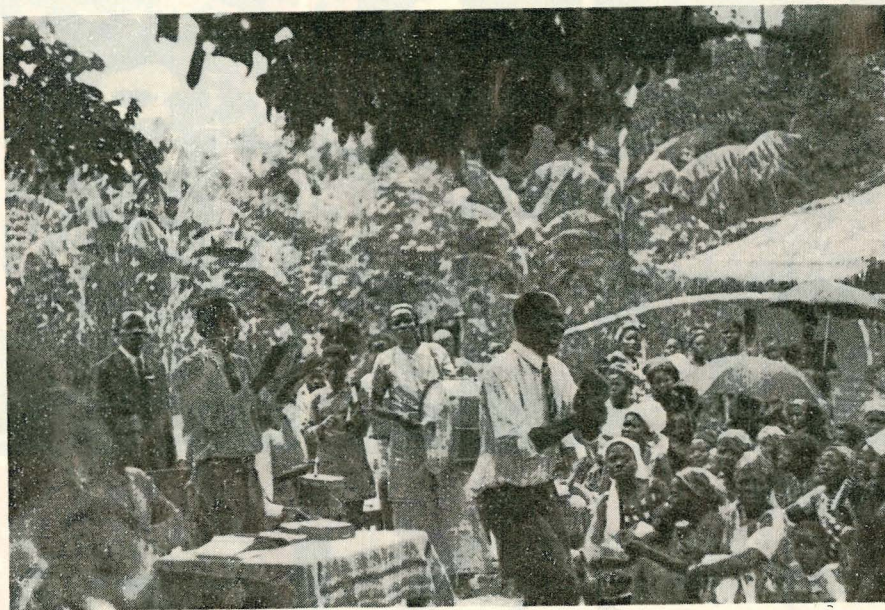
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HERALD

THE MONTHLY MAGAZINE OF THE BAPTIST MISSIONARY SOCIETY

MAY 1973





Pastor Mbozo conducting an evangelistic service in a village near Mbanza-Ngungu (Thysville), Lower Zaire, with the help of Bible School students.

Protestant groups take another step forward

by Owen Clark

B.M.S. missionary working in Zaire

IS there something further that, under God, we can achieve together that none of us can hope to do on our own? Such was the question which delegates of the four participating Communities put to themselves at the annual Board of Trustees meetings of the United Pastors' and Teachers' School at Kimpese in May 1969.

The immediate cause of such a reflexion was the decision to move the pastoral training to a new site in Kinshasa, where it would continue to function with the collaboration of several other Protestant Communities under the name of E.T.E.K. (*Ecole de Théologie Evangélique de Kinshasa*).

The answer which those representatives of the Communities arrived at in 1969 was to attempt to solve some of their school staffing problems by creating an *Ecole Normale Moyenne*, (E.N.M.), a teacher training college capable of

preparing teachers for the first three years of secondary education. The name of the institution was changed to the *Institut Pédagogique Evangélique* (I.P.E.), and Mr. Diawaku, already general director and legal representative, was appointed the first Director of the new training college.

During the next two years the new school began to establish its administration, recruit its students and staff, acquire equipment and lay down the principles upon which the training of young school teachers along Christian lines would be based. At the end of the first year Mr. Diawaku went to the United States for further studies, and I was called upon to replace him during his absence. Then everything was changed.

A student demonstration at the Kinshasa university in June 1971, on the anniversary of a previous occasion when students had been fired on and killed, had so affected the political authorities that the university had been closed and all of its students enrolled in the national army for two years obligatory service. This had provoked such a tangible, though necessarily muted, reaction in so many quarters that finally, in August, the Party Executive had convened a congress for all nationals in higher education.

The upshot of this was the creation of one

national university, the *Universite Nationale du Zaïre*, or UNAKA, into which were incorporated not only the Catholic university of Kinshasa, the State university at Lubumashi and the Protestant inspired university at Kisangani, but also all other institutes of higher education, including the teacher training schools.

At Kimpese, the E.N.M. passed out of the hands of the I.P.E. Board of Trustees into the direct control of the Ministry of Education, who promptly appointed a national director immediately responsible to themselves. For a few months, under the new management the E.N.M. continued to function at Kimpese, a State institution in the midst of a Church one, rather like a fledgling turned cuckoo, but further changes were already being prepared.

For some years, a Catholic school of the same kind in temporary accommodation at Boma, on the coast, benefiting from a grant made by the European Economic Community, had been building a new campus at Mbanza-Ngungu, less than fifty miles from Kimpese. Upon completion of the project at the end of 1971, the Ministry of Education took the decision to fuse the Kimpese E.N.M. with the one from Boma on the new campus. Within three weeks, the school which had been one of the bright hopes of the Protestant Communities in Zaïre removed, lock, stock and barrel to Mbanza-Ngungu, where it became all but absorbed into a longer established Catholic institution. I.P.E.'s loss was complete. The tensions were released, but the situation had returned full circle to that of 1969. Whither now?

The Board of Trustees met in emergency session. The representatives of the participating Communities put to themselves the same fundamental questions as two years earlier. Is this the end of the road, or is there something further that we can achieve together? Is there a project worthwhile enough to justify continuing our co-operation at I.P.E. Kimpese?

In spite of a natural reluctance to jettison a long tradition of collaboration, it was not possible for the Communities to come to an immediate decision. It was left to the I.P.E. executive committee to develop the ideas which had been discussed and to present detailed proposals first to the annual assemblies of the respective Communities, and then to the Board

of Trustees at its annual session in May. This was done, and agreement was reached on the way forward.

In addition to a slight expansion of the secondary school and the continuation of primary teacher training at that level (*Humanités Pédagogiques*), it was decided to create an Evangelical Conference and Study Centre.

The Protestant Communities had already felt the need of a place where their annual assemblies, retreats and conferences of all kinds could be held. Central to the different regions of the Lower River province and lying on the main lines of communication by road and rail, Kimpese is ideally placed for this purpose. In addition, courses of short and of long duration would be organized, depending on the needs expressed by the Communities, and the qualified personnel available from different sources. To provide a permanent basis of studies, two of the Communities agreed to transfer their existing Bible Schools, and integrate them at Kimpese, the buildings vacated by the Theology School now being available again.

To conceive of such a project is one thing. To convert the dream into a hard reality is rather more demanding. Funds are necessary to improve existing facilities and provide new ones. An adequate clientele must be attracted for it to become self-supporting. People have to be convinced that the project is worthwhile.

Already, a start has been made. The Bible students and their tutors are installed. Several conferences and retreats have been successfully held, and more are arranged. The participating Communities have provided personnel. The B.M.S. too, is playing its part. In addition to its long standing members of staff at I.P.E., and its financial support, a young caterer, Jonathan Spiller, has gone to supervise the restaurant.

The four Protestant Communities operating in the large south-west corner of modern Zaïre have taken yet another step forward together in faith. Will you pray that their faith may ultimately be rewarded, and that God will use the new Centre at Kimpese for the strengthening of the Church's witness, both through her ministers and her laymen?

A second glance at Brazil

By A. S. Clement,
General Home Secretary

THOUGH our mission in Brazil is now separately registered with the government, we began there under the aegis of the Brazilian Baptist Convention and continue to work in association with it. Our missionaries in Paraná are pastors of the state convention which is affiliated with the national convention. It was therefore thought right and courteous that I should enter Brazil at Rio de Janeiro, the old capital, where the national convention has its headquarters.

Accompanied by David Martin, then acting-field secretary, I spent the major part of a morning in the office of the General Secretary, João Falcão Sobrinho. He had invited others to be present including Ubiraci Dutra Gusmão, secretary for extension work and Samuel Mitt, director of home missions. A. Antunes de Oliveira of Manaus, who was in Rio, also attended. We were able to converse together on the work in Paraná, the possibilities of future extension, the part which could be played by B.M.S. missionaries, and the proposed beginning of new work in the Amazonas region. The Brazilian leaders thought that British Baptists had made a fine contribution in Paraná especially as pastor-evangelists in the new towns. They were of the opinion that in the present and future they ought to keep mainly to this type of work. They

welcomed the project for mission in the Amazonas region and hoped that missionaries of our Society would be available for mission in other states as well.

Earlier that morning we had visited the Seminary at its splendid site at the foot of Tijuca mountain, overlooking the older part of the city. At morning prayers I had been introduced to the staff and students and given an opportunity to address them.

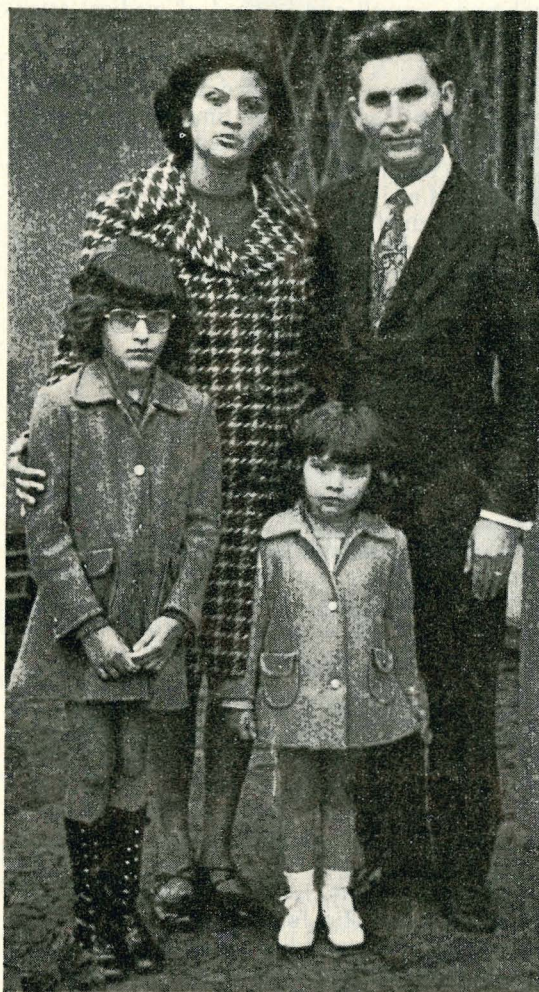
New roads

On my first visit to Brazil, seven years ago, there were few good main roads. One travelled long distances usually by air at reasonable fares subsidized by the government. This time I discovered that there had been a revolution in road transport. From Rio de Janeiro I had to go first to São Paulo a distance of about 280 miles. There was an express bus every ten minutes during the early afternoon. The journey took less than six hours with one stop of about twenty minutes for refreshments at a roadside restaurant. After supper in São Paulo I boarded a sleeper-bus for Londrina, some 335 miles away. Shortly after we started, cold drinks were served; we were awakened in the morning as we approached our destination with soft lights, sweet music, and strong coffee.

Derek Punchard was waiting for me at the bus station with the president of the Londrina Association, Pastor Bellardim, minister of the First Baptist Church in that city. At the pastor's home we enjoyed an ample Brazilian breakfast, and then went to see the fine new manse almost ready for occupation and the premises of the First Church. The city had grown considerably since I had last seen it. A new and much larger Roman Catholic cathedral was in course of construction to replace the old cathedral, which had been built in 1932.

Growing towns

Having taken leave of Pastor Bellardim, his wife, and two young daughters, I was taken on by Derek Punchard to the home of Mr. and Mrs. George Oakes at Maringá, where we were served with tea and cakes. George Oakes, a native of Liverpool, has been in Brazil for many years. He is married to a missionary of the Southern Baptist Convention Foreign Missions Board.



Pastor Bellardim with his wife and children at Londrina, Brazil.

They are both highly respected in Maringá where they have served for a long period and have seen the town grow rapidly to its now considerable size and importance.

Having missed a plane connection on my journey from Jamaica to Brazil, I had arrived at Rio twelve hours late. This meant that I had now to crowd two days' engagements into one. So my stay with Derek and Joanna Punchard at Paranavai was brief. After lunch and a rest we visited together the home of a church member, inspected the church buildings and the care-

taker's house next door and toured the main streets of the town. Like other new towns in Paraná it was busy and growing. Then it was necessary to return to Maringá where Brian Taylor was waiting to take me on to Campo Mourão where we arrived in time for the evening meal. It was good to be able to spend the evening with Brian and Jennifer hearing about their work and talking together of problems and opportunities in Brazil. The visit was enlivened by their two bright, energetic and irrepressible sons. The following morning there was a swift tour of the main streets of the town. I noticed a large Roman Catholic cathedral and new university buildings. Obviously Campo Mourão too was growing in importance. Then I was driven on to Goio-Eré where Eric Westwood was waiting to convey me to his home in Assis Chateaubriand. It was in this part of the journey that we left the good asphalt roads for the rough earth roads which took us to the ferry over the River Piquiri and on to the new town. After lunch we went to the church buildings where we were received by four church leaders who were eager to discuss the work and witness in the district.

Candidates are questioned

The next day was Sunday and there was to be a baptismal service for the town church and for the congregations out in the district. The sky was overcast and rain threatened. To make matters worse, it had rained steadily during the night and the earth roads had been rendered almost impassable. How many of the candidates would be able to reach Assis Chateaubriand for the service?

Worship began at noon, and the service was shorter than usual. The congregation was then constituted a church meeting. After a number of general items of business had been transacted, including the approval of accounts, the applications of the four candidates who had been able to attend were considered. Each one was questioned in turn by the pastor, Eric Westwood, regarding his or her conversion experience, faith, will to follow Christ, and so on. Those present were then invited to put questions if they so desired, and several did. Then the matter was put to the vote. After prayer, the congregation filed out of the building, clambered on to the back of a lorry which was then driven off to the bank of the river just outside the town. The land was

farmed by a church member. Huts had been set aside as dressing-rooms. The congregation from the church was joined by other spectators who were attracted by the sight of people gathered there. One by one the candidates stepped into the river and were immersed. It was an occasion of great significance not only to them. It was the first baptismal service Eric Westwood had conducted since his arrival in Brazil.

After the service Eric Westwood and I were entertained for a generous evening meal with the farmer and his family. Unhappily Jean Westwood was not able to stay with us. Her

baby was unwell and in need of medical attention.

The meal over, we travelled on to Cascavel and reached the chapel there in time for the evening service. Pastor Sebastian invited me to preach the sermon, which I did with the help of Eric Westwood as interpreter. After the service there were introductions and conversations. Then I went to spend the night with John and Valerie Furnage who were under the wing of Pastor Sebastian at Cascavel for their period of "orientation".

Prof. John Cumings looks back on his year as B.M.S. chairman, 1972-73

I WRITE this to you towards the end of my period of service wishing to thank you all for your devoted interest and service to our Missionary Society.

The year has seen a number of changes, some of which are most encouraging. There is, for instance, one Baptist community within the Church of Christ in Zaire. This means that Zairians have complete control of what was originally B.M.S. work. This must give great joy to all of us, for in future we work for them whereas before the reverse held good.

Then there has been the emergence of Bangladesh; but how great have been and still are the tribulations of the people of that country. We have seen the commencement of the work of the Rev. Frank Wells as Overseas Regional Representative for the areas in Asia where the B.M.S. is represented. Meanwhile progress continues in Paraná. For all these positive results and for many others we give thanks to God.

Yet these changes, while giving opportunities, have presented problems as well and it is these I wish to underline so that you may be able to help in the work of the Society, and especially in regard to two aspects.

First, the number of ministers who offer for service nowhere near matches up to the needs of either Bangladesh or Brazil. There is a marvellous opportunity in the former, where the people are crying out for help in the churches and for theological training. Then in Brazil we promised to expand into the Amazonia region but where are the volunteers?

In Zaire we have four hospitals and only one doctor, who is overdue for leave but we have no doctors offering for service. Bangladesh likewise has no hope of producing enough medical staff of any discipline this century according to one of their non-Christian doctors.

What can you do? Can you offer for service? Have you asked Him for guidance as to what you should do with your life? Have you spoken of the need to your friends, to those in the church to which you go? Have you prayed about it? I believe most sincerely that if we are led to give ourselves to His service we shall have no problems with finance. When we are led by the Spirit to follow Him faithfully, both are supplied, but at this moment we are short of both candidates and money.

Lastly, I would give my thanks to all who are at present serving the Society as missionaries, and to those who act for us at the Mission House. It is good to give thanks sometimes like this, but even better to give God thanks that He has permitted us to be humble assistants in His work of taking the Gospel message to those who do not know Him.

To Him be all the praise and the glory.

The under five's clinic being held near Chandraghona, Bangladesh.



Faith and hope are found in Bangladesh

Jennifer Lane writes up the news from her fellow missionaries in Bangladesh

DURING the past year the B.M.S. has been, and continues to be actively engaged in relief, rehabilitation and evangelistic outreach in Bangladesh, much of the work being amongst Hindus who have returned from India, after several months in refugee camps. The work has been most rewarding, and there are encouraging signs of a genuine desire to know more of the Christian way of life. Bangladesh is now a secular country and Hindus are free to practise their religion; thousands all over the country are seeking Christian teaching and baptism.

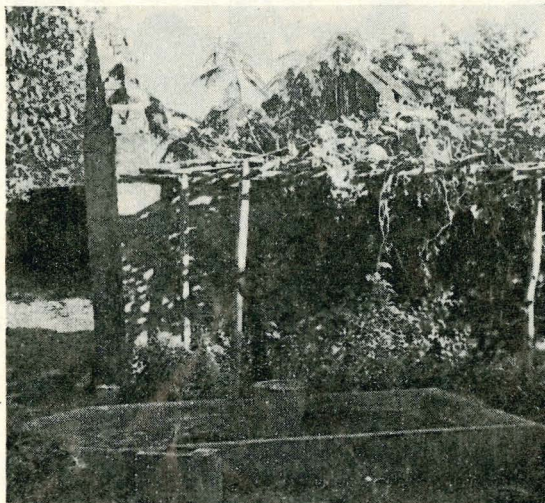
In the Dinajpur area alone hundreds are already receiving instruction, and many village leaders have already been baptized and are engaged in teaching their own people in their home villages. Rev. and Mrs. Gwyn Lewis, accompanied by missionary colleagues and national pastors have had the joy and privilege of sharing in several mass baptismal services of new converts in the Bengali villages of the Dinajpur District. There were three such services on three successive Sundays in February. Also

helping in the work are Rev. Swehla Phru, a national pastor trained at Serampore, and Biswanath Mandal, a student pastor, accepted for training by the Baptist Union of Bangladesh, subject to a year's probationary experience with missionaries.

Further encouraging signs come from the Rangpur District to the north east of Dinajpur. In this area the tribal Santals and Oraons have requested and are being prepared for baptism, the local people taking full responsibility for the teaching and baptizing.

Miss Ena Wyatt writes of encouragement in the field of adult literacy and church work in Rangpur. How we long that not only may the older members of the community learn to read and write, and thus be able to communicate more fully with their fellow human beings, but also that they may be able to read God's Word, and come to understand the way of Salvation. Let us pray for this effective means of missionary outreach.

Another aspect of the work is seen in the service projects which are being commenced in the villages and in Rangpur town. A Bengali lady evangelist, Miss Hemolini Boidyo, is travelling north from Santi Kutir to assist in this means of helping the people in need. She is very experienced in this type of work, so her help will be greatly appreciated.



The work at the school and hostel in Dinajpur has been resumed. The task of organization is far from easy after all that the mission suffered during the war, and so we share in prayer with Miss Valerie Hamilton, who has accepted this great responsibility after her return from furlough earlier this year.

News from the Christian Hospital in Chandraghona in the Chittagong Hill Tracts also gives cause for rejoicing. All seven of the nurses in training at the hospital who took their finals in the government examinations passed, some with very good marks, whilst five out of the six who took the first year examinations also passed. Let us pray for those nurses who are setting out on their first nursing posts, that it may be not only the quality of their nursing, but the love of Christ that will be manifest in their lives. Also, let us remember the teaching staff of the hospital, both national and missionary, they that may be encouraged by these good results and be given continued wisdom and patience in their task.

Our prayers are also needed for the Hospital Medical Superintendent, Dr. S. Chowdhury, in the great responsibility which is his, and for Dr. Bryan Whitty as he continues his medical and surgical work, which occupies so much of his time. As he returns for furlough in August there is urgent need for a replacement for him that this vital work may continue. Work in the hospital is increasing, as many patients come from great distances on account of the shortage of medicines in the country and so the proper

treatment is not always available. However, Red Cross and Relief Agencies have helped to keep the hospital fairly well equipped which is a cause for thanksgiving.

In the area around the hospital clinics for children under five have contributed greatly to the improvement in the children's health. These clinics have been organized by Miss Gladys Cann, who has been helped by missionary and national nurses from the hospital at Chandraghona. Apparently, the demand for such clinics is so great that it is hoped to train local people to become involved in this vital work. "There are so many opportunities at the moment", writes Miss Jean Westlake, "that one is not sure what to do first". Let us remember all the hospital staff, that they may be guided by God in all their decisions.



Good news has also been received from the Baptist Mission Girls' High School, Barisal, where one member of staff has gained her B.A.(Hons.) 2nd class, during the past year and another teacher has recently sat the B.A. degree examination. Moreover, an ex-pupil of the school has passed her B.Sc. (Hons.) 1st class, and has now joined the staff of the school as Science Mistress. Let us remember the Headmistress, Miss P. Nath, and all the members of staff in their responsibility of teaching 250 girls at the school remembering that some of the day girls come from Hindu and Muslim homes. The candidates for matriculation take their examinations in July, and we trust that the results will

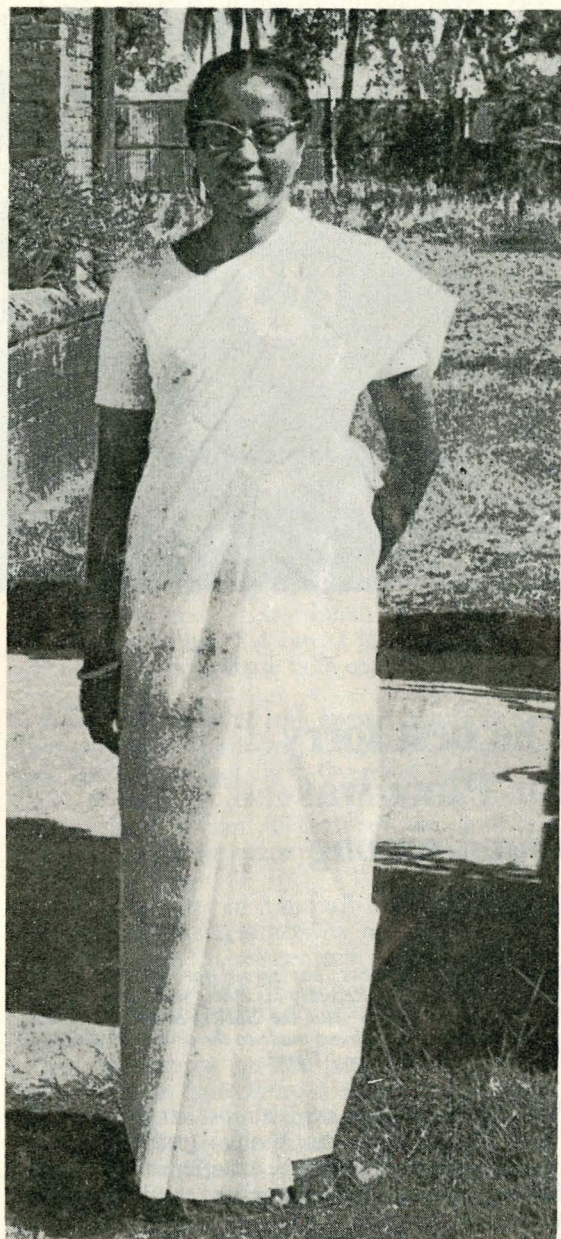
be good and thus bring honour not only to the school but above all to the Lord whom they seek to serve.

Despite all these encouragements, however, there are many aspects of the situation in Bangladesh which cause distress and concern. For instance, the poor state in which many of the people are having to live and work, struggling for an existence. Many of those who fled from the country returned to find their homes and crops destroyed, whilst the plight of those who remained behind and were not refugees is even worse, as they received no relief rations to alleviate their pitiful condition. Most people in the north are eating an inadequate diet as a result of poor harvests in many areas after lack of rain during the monsoon period last year and therefore malnutrition is very prevalent and there is much



illness in the villages.

Although the food supplies in the shops are being replenished the exorbitant prices even of essential commodities make them far too expensive for ordinary people to buy and the national workers are finding it difficult to manage. Let us pray that there will be a good monsoon this year (it generally begins around 15 June) resulting in a fruitful harvest and thus an alleviation of the people's suffering. Let us pray too that God will send more labourers into this harvest field of Bangladesh for truly "the fields are white and ready for harvest—but the labourers are few".



The pump (top left) is the only source of water for all purposes for the 21 girls and staff (centre) at Dinajpur.

Miss P. Nath (above) is the Headmistress of the Girls' High School at Barisal.



Mr. William Dempster (left) and David Andrews with the Bedford after it had been renovated and prepared for the journey to Pimu.

The best lorry for Pimu was found among hundreds

Mr. Raymond Andrews has served for some years on B.M.S. Committees. Recently his eldest son David offered for short term service with the Society and the following is a statement Mr. Andrews made to the church of which he is a member at High Road, Ilford.

WHAT I have to say is almost in the nature of a personal testimony—testimony to a remarkable and exciting experience of direct Divine guidance and practical and dramatic answers to prayers.

The story of the Pimu lorry started when my son David offered to serve with the Baptist Missionary Society for two years and was accepted for work in Pimu; a mission station 1,000 miles up the Zaire (Congo) River. Pimu is set in tropical forest in the middle of Africa, with a hospital, school and church comprising the mission station.

While David was at Sheffield University, finishing his year of post-graduate studies, I wrote to Dr. Masters, the doctor in charge at Pimu, and to Norman Epp, an American 'Paxman' who is doing two years work at Pimu similar to that which David will be doing, to enquire about their situation and if there was any equipment they particularly required. They replied that they desperately needed a lorry. They were trying to run the hospital and mission station with one doctor's Jeep and were having impossible difficulties moving their supplies, and especially in trying to rebuild and improve the hospital.

At B.M.S. headquarters in London, Rev. Fred Drake, the Associate Overseas Secretary, confirmed this priority requirement but regretted that the most that could be found towards a lorry was about £500; this amount only being sufficient to pay the customs duty!

If God wanted a lorry for his work at a hospital in the heart of Africa how does he provide it? I suppose he has to tell somebody to get on with it and perhaps that person was to be me; with David the person to take it out. I was anxious to give practical support but finding and buying a lorry is perhaps a tall order. However, I prayed asking God to show me his will and as the days passed I increasingly felt that I ought to, and I told the B.M.S. headquarters that if the

Pimu missionaries and the Society agreed that the purchase of a suitable lorry was top priority. I would guarantee to find a certain sum to buy it.

Dr. Masters wrote from Pimu that they would be very pleased if I could proceed, and with the blessing of the B.M.S. I set out to get the lorry.

But how!

First, how could I find out just what sort of vehicle was suitable for heavy use in tropical Africa. Where does one buy ex-Army lorries? What about spare parts in Zaïre?

I began by talking among friends with Army and transport experience, and I wrote to Mr. Lyn Collis who had taken a lorry out to Bolobo Hospital. But weeks went by and I did not seem to be making any progress.

At business some days later, almost in desperation I said to my brother Norman, "Where can I find an Army lorry?". It happened that the previous day he had lunched at Rotary with Mr. Peter Jessup (of Jessup Motors) and Norman suggested I give him a ring. I did and Mr. Jessup said he would make enquiries and ring me back.

In just half an hour he telephoned and asked if I could go out to Ampthill in Bedfordshire; he had heard of a place out there selling ex-Army lorries. So the following Monday we drove out to this company, Vass Ltd., completely unknown, not really expecting more than a yard with a few old lorries. Instead we found 35 acres of ex-Service vehicles; lorries, ambulances, tanks, the lot! Over a thousand vehicles in various stages of decay!

Out of all this lot which one was for Pimu!

My only brief from my contacts was that they required a four-wheel drive lorry and *under three tons unladen weight*. We searched among the rows of vehicles and found an ex-Army signals truck, an Austin K9, and on fuller inspection this seemed very suitable and in fair condition. It could be shipped out as an ambulance and was easy to drive. I thought how can I know which is the best lorry; I must just trust to be guided by "circumstances". Vass told us a Bedford 5-ton would be a better buy but my information was that a 3-ton was the weight limit.

I put a reserve on the Austin and asked Vass to hold it until the following Monday. How could I find out if this particular vehicle was the right one?

Dr. Bernard McCullough, recently of Bolobo Hospital and now sharing in a new government medical service in Zaïre, is a personal friend of mine; so I wrote immediately to him for advice and help. I also wrote to British Leyland to find out if spares were available in Zaïre.

With only 48 hours to go before the reserve on the lorry ran out, I just did not know what to do. If I bought the *wrong* vehicle it could be a very foolish and expensive load of scrap iron! Could this particular lorry, with its ambulance shape, and painted suitably get through the necessary customs and regulations in Zaïre? Was it suitable for Zaïre?

Why should I worry? If I believed God was in this could I not expect him to show me the answer? So that Friday lunch time I prayed, "Lord, I've done all I can; I just do not know what next to do; please take over".

As I had received no answer from British Leyland, that afternoon I telephoned them and was able to contact their Overseas Manager. I also heard of two other ex-Army lorry dealers and telephoned them. All these sources confirmed my fears about the spare parts problem in Zaïre.

You must bear in mind all this was fitted in between my business activity and as the afternoon proceeded it seemed my Austin lorry was not the right choice. At 5 p.m. I telephoned Mr. Drake at headquarters to share my concern.

To my surprise he had just received an unexpected letter from Pimu stating that they could take a lorry heavier than 3-tons after all, and needed a lorry fitted with a winch. Just the final answer I required—we could change to a 'Bedford'—the better lorry with spare parts available in Zaïre. My prayer positively answered in three hours!

So off again to Ampthill to Messrs. Vass to search for a suitable Bedford lorry. This time Mr. Jessup kindly offered the services of his Commercial Vehicle Manager, Mr. Dempster. In conversation on the drive out to Bedfordshire, Mr. Dempster told me that he had been a M/T

Officer in Aden with over 100 Bedford army lorries. He knew *exactly* the type of vehicle most suited to tropical use, and all the spare parts required; even which spare nuts to take out. Coincidence? By now these coincidences were becoming so frequent I was certain they were evidence of God's guidance and help.

Mr. Dempster and I put on our gum boots and started searching through the lorries again and eventually we found *one* lorry with just everything we needed and in good condition. A Bedford 5-ton workshop lorry with 6-ton winch. It needed overhauling and re-conditioning so the question of price had to be left to Messrs. Vass and Jessups to negotiate. This all took place on a Wednesday; I would get the price on the following Monday and then have to place the firm order immediately.

Now only two questions remained; could I afford to buy it (it would be twice the price of the Austin lorry) and was this the right lorry?

Mr. Drake at B.M.S. thought it sounded exactly right and I was pretty certain about it too. When telling my brother about it on the Saturday morning he offered to join me in buying it, and we decided the sum we could go to. So much for the financial side, how now could I know by Monday morning if the people out in Zaire would approve my choice?

Do you believe in answered prayer? On that

Saturday at 4.30 in the afternoon, there was a knock on my office door—"A Mr. Brown to see you". "Who's Mr. Brown?". "Mr. Charlie Brown, a missionary from Kinshasa". I had never met him, but my brother knew him as a member of Chaplin Road, Dagenham. He had been the B.M.S. Builder/Missionary in Kinshasa. He had my letter to Dr. McCullough in his pocket and had just flown in overnight from Kinshasa. He had happened to meet Dr. McCullough on the Wednesday and had discussed my letter with him. Ruth Murley, Senior Nurse at Pimu happened to be present, having stopped off on her way back to Pimu. They had all put their ideas together and Charlie had called to see me to stop me buying the Austin.

I told him all about the Bedford and he confirmed it was *exactly* what was required. It had been virtually *impossible* for the folk in Zaire to contact me; God made it possible!

On the Monday Jessups telephoned with the price of the lorry and reconditioning which was £60 below the figure Norman and I had agreed; just enough to buy the necessary spare parts!

David Andrews left Antwerp on the 16 February with the Bedford. On arrival at Matadi there were delays at customs. He plans to drive to Kinshasa and then proceed by river boat to Lisala. The final stage of the journey for both David and the Bedford will be on the ferry across to Pimu where the Bedford will be put to good use.

Baptists train for witness in Bengal

(Report from the Bengal Baptist Union)

A SCHEME of lay training has been carried through by the Bengal Baptist Union during the past months. There was an attempt made to keep the balance between the practical and the theoretical and it is felt that success, at least in some measure, was achieved.

(i) Proclamation of the Gospel to the non-Christians

It is a very difficult and tough job for the Indian Christians to propagate the Gospel to the non-Christians under the circumstances prevailing in India.

A new style of preaching was adopted for the purpose. Sixteen young persons were chosen for such training.

The place selected for the training was Serampore. Serampore is famous for the Car Festival and millions of non-Christians gather during the time. A tent was set up as the preaching centre in the fair. The pictures of the life of Jesus Christ were chronologically arranged as an exhibition. B.B.U. evangelist Rev. Samar Sircar had been provided for the training of the young people to preach and explain the life and teachings of Jesus through the pictures exhibited.

Thousands of non-Christians visited the preaching centre. The method our young people adopted to preach the Gospel created a sincere

*Enjoying a break during
a Lay Training Course.*



interest among the visitors. They were keen to buy Gospels, Bibles, Christian biographies. Not only that, more than 500 visitors enrolled their name in the visitors book meant for the people who wanted to know more about Christianity. The result of the Car Festival preaching centre was unexpectedly successful and it was encouraging to see the interest and devotion of our young people.

(ii) Proclamation through women's work for the church and the community.

There were 77 delegates present at a Bengal Baptist Women's Conference held at Entally School, Calcutta; 44 were from rural churches and 33 from town churches.

Six speakers dealt with the organization and meaning of women's work in church and everyday life in village, town and city. This was under the main theme of the Conference, "Growth of Baptist Churches both spiritually and economically".

The delegates were divided into six groups named after five of the first converts and Mrs. Hannah Marshman, the mother figure of the early days of B.M.S. work at Serampore.

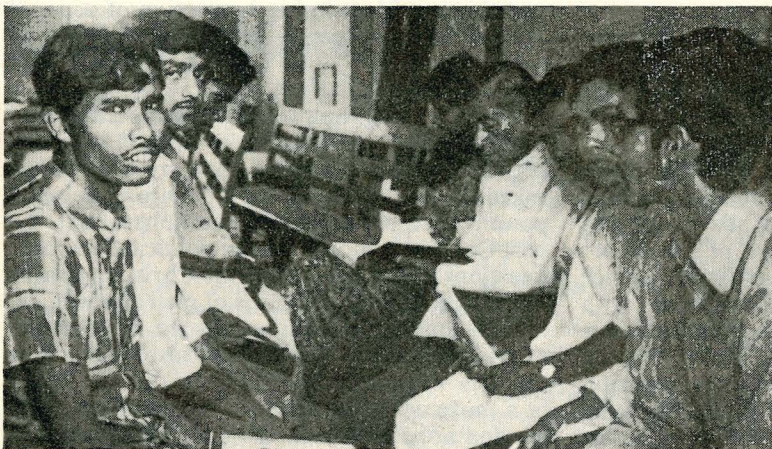
(iii) Proclamation of the faith and revival of the church.

The purpose of this division was the training of leaders and four categories were involved, Sunday school teachers, youth leaders, leaders of women's work, and lay preachers.

94 Delegates from forty Baptist churches attended the Conference which was held at the Entally Baptist Church over five days.

There were twelve classes for each of the four groups and twelve joint sessions for practical training.

A written and oral test was set at the end of the course and a leaders training camp certificate will be given to each successful candidate.



*Lay Training Course in
Session, 1972.*



Fighting to free the slave

Knibb 'The Notorious'

Slaves' missionary 1803-1845
by Philip Wright.

Sidgwick and Jackson £3.95

"You must ever bear in mind that, as a resident in Jamaica, you have nothing whatever to do with its civil or political affairs; with these you must never interfere."

If William Knibb took with him to Jamaica the letter which the B.M.S. Committee wrote to him before he left, then he would have been able to re-read these words. They formed part of his terms of reference.

How he tried to obey the instructions of the Home Committee and how he rebelled against them is recorded in Philip Wright's book. The Knibb who spent the last days of December 1831 trying to dissuade the slaves from violence can be contrasted with Knibb ablaze with passion as, six months later, he addressed first the Committee and then the public annual meeting of the B.M.S. This was the occasion when Mr. Dyer pulled the tail of Knibb's coat by way of admonition; or did he?

But this book is far more than just a recital of William Knibb's words and actions. It is the biography of a Christian, but it does not isolate him from the events of his time or make him greater than them.

Knibb is kept to size and the rest of the cast is allowed room to move on the stage as they share in one of the outstanding acts in history.

The work of Henry Taylor and James Stephens at the Colonial Office, the advocacy of T. F. Buxton and Joseph Sturge, the part played by the governors of Jamaica and the influence of Knibb's colleagues in the B.M.S. all this and much more has been carefully assessed and given its place by the author.

Philip Wright lived in Jamaica for twelve years and this is evident in his description of some of the districts and scenes. They live as they only could if written by one who has observed with love and interest.

Here is biography and history moulded together. The publication of such a book is relevant to the questions that are now being asked; questions about the influence of colonial powers in their colonies; questions about the part Christians should take in political decisions; questions about the task of the Christian church in the light of material needs of men and women.

Now another generation has the opportunity of reading about a few years of history in which Baptists were called to share in the leadership of a movement that changed laws and gave new life and hope to thousands.

B. W. Amey.

Baptism at Brown's Town, 1849

The jacket and the frontispiece of Philip Wright's book are copies of Baxter's oil colours (reproduced on opposite page). The Baptist Magazine of November 1843 carried the following notice of the original.

The Ordinance of Baptism, as administered by missionaries connected with the Baptist Missionary Society to one hundred and thirty five persons, near Brown's Town, Jamaica, in 1842. Prints in oil-colours by George Baxter: Prints for framing, 10s. 6d. Proofs, 15s.

HITHERTO, we have had the fine arts against us. Pictures of baptisms are numerous, some of them the work of eminent painters; but in some cases their design had been to exhibit the rite as performed on the infants of modern princes, and in other cases, when a scriptural baptism has been their subject, European pre-

judices have guided the pencil; and though the instrument in the hand of the administrator has excited the smile of the Baptist, it has taught many to suppose that the pouring of a little water from a cup or a shell was true baptism.

This picture will do much towards the rectification of these mistakes. The scene which it presents to the eye was portrayed by an artist in Jamaica, whose painting was forwarded by friends there to the Committee of the Baptist Missionary Society. In the foreground is Mr. Clark of Brown's Town, in the sea; about as far as a ladies' bathing machine usually is at Brighton, baptizing one of a long line of female candidates. Behind him, at the distance of twenty or thirty yards, is another missionary, baptizing one of a similar line of men. A third missionary is on the shore, prepared to give out a hymn to be sung by the assembled.

The representation of the act of baptizing is perfectly satisfactory. The terrific concomitants,—our knowledge of which is derived from the perusal of controversial works on the

subject, written by our brethren, of other denominations,—are so completely out of sight, and the whole aspect of the scene is so pleasant that one of our paedobaptist contemporaries who has examined the picture, says, "One is almost tempted to envy the candidates the luxury of immersion."

PREVENTION OR CURE

You are invited to join in a discussion of the question
"Can British medical education be made more relevant to the needs of developing countries?"

10 MAY 1973

Bloomsbury Central Baptist Church Friendship Centre,

7.30 Refreshments

8.00 Discussion

Missionary Record

Arrivals

- 22 February. Miss P. A. Harding from Pimu, Zaire.
- 5 March. Miss V. L. R. Pike from Driptipur, India.
- 7 March. Miss F. G. Cann from Bangladesh after short period on relief work.

Departures

- 15 February. Mr. D. W. Andrews for Pimu, Zaire.
- 27 Miss B. M. Earl for Pimu, and Miss R. J. Page for Tondo, Zaire.
- 9 March. Miss E. M. Staple for Kivuvu, Zaire.

Death

- 16 February. In Ipswich, Rev. Ronald Clifford Salmon, aged 71 (B.M.S. Angola and Zaire Missions 1931-1960).
- 8 March. In Crawley, Mrs. Florence Elsie Pike, widow of Rev. H. W. Pike, aged 86 (B.M.S. India Mission 1908-1929).

Acknowledgements

The Secretaries acknowledge with grateful thanks the following legacies and gifts sent anonymously or without address.

(From 1st February, 1973 to 27th February, 1973 inclusive)

General Work: Anon., £5.00; Anon., £8.00; Anon. (Kensington), £10.00; Anon., £5.00; Anon., £20.00; Anon., £5.00; Anon. (Prove Me), £5.00; Anon. (A Sister in Jesus), £1.80.

Medical: Anon., £1.00.

LEGACIES

	£
Mrs. C. Bingham ..	100.00
Mr. E. I. Bune ..	100.00
Mrs. L. J. Conway ..	2.96
Nathaniel Everett Trust	300.00
Faulkner Trust ..	140.00
Miss C. French ..	50.00
Miss F. Hill ..	3,000.00
Miss D. M. Hodges ..	50.00
Miss I. A. Laurie ..	500.00
Mr. T. F. Simmons ..	250.00
Mr. M. M. Tongue ..	86.82

In Memorial

"In memory of Miss Mary Williams, Cleveleys Baptist Church": £10.00.

Background to Prayer

Bangladesh is a country that still appreciates the help that others are prepared to give. There are good prospects of slow but steady improvement under a government that is becoming recognized as one that is striving to initiate and carry through policies suitable to the situation.

As we remember Bangladesh in our prayers we should be praying, not only for the work of the Christian churches, but for those responsible for government.

The need of the people of Bangladesh is not only economic. Of course Christians will be concerned to see that food and other requirements are

available; but there is a spiritual need and, for the B.M.S. this is of primary importance.

There are opportunities for pastoral service and it is hoped that ministers, with experience, will be ready to serve alongside the national pastors in order to bring back strength to the church and new hope to many people.

Of the missionaries listed the Rev. H. W. and Mrs. Nicklin, and Miss J. Lane, have been home for some while and Miss B. Bond has arrived recently. Miss V. Hamilton is working from Dinajpur.

In the news item from Bangladesh on pages 71-73 further items for prayer are listed.

Background to Prayer is based on the B.M.S. Prayer Guide for 1973. This Guide has background notes and features a topic for

prayer each day of the year. Copies are still obtainable, price 20p, from the Publication Department, 93 Gloucester Place, London, W1H 4AA.

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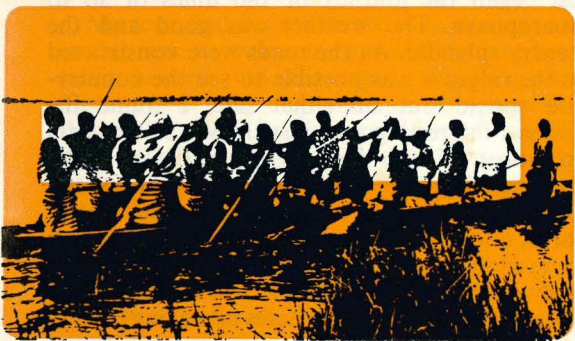
MISSIONARY

3p

HERALD

THE MONTHLY MAGAZINE OF THE BAPTIST MISSIONARY SOCIETY

JUNE 1973



A second glance at Brazil

A. S. Clement, *B.M.S. General Home Secretary*,
continues the account of his visit to Brazil

ABOUT 85 miles to the south-east of Cascavel, where the borders of Brazil, Argentina and Paraguay meet, is the town of Foz do Iguaçu, so called because of its proximity to the spectacular and extensive falls of that name.

There is now a Baptist church there, its work supervised by pastor Sebastian of the Cascavel church. With him and with Valerie and John Furnage I travelled one Monday morning from Cascavel to Foz by Volkswagen Combi along a fine highway with a good asphalt surface.

It was very different from a journey I made along that same road seven years before. Then the road was an earth road; and it had been raining heavily. At times it was difficult to proceed even in a jeep with a four-wheel drive. As I was in the seat by the door, it fell to my lot to jump out periodically in order to scrape the red mud off the headlamps so that we could see to proceed.

A town grows

The town of Foz had greatly changed. Most of the wooden buildings had disappeared. There is now an impressive main street with office-blocks, tourist hotels, banks, and well-stocked shops. The rapid development is due to two main causes. The town is by the "Bridge of Friendship" which spans the River Paraná and thus links Brazil with Paraguay: hence the main road from the west passes through on its way to Asuncion and the east. The falls are being exploited as an international tourist attraction; and near to them a natural park and nature reserve is being developed.

On arriving in the town we made our way first to the home of a leading church member, a police official of high rank, who lived in a comfortable well-furnished house. We were warmly and hospitably received by him, his wife, and members of the family. Then we went off to inspect the church premises in the suburbs at the intersection of two roads.

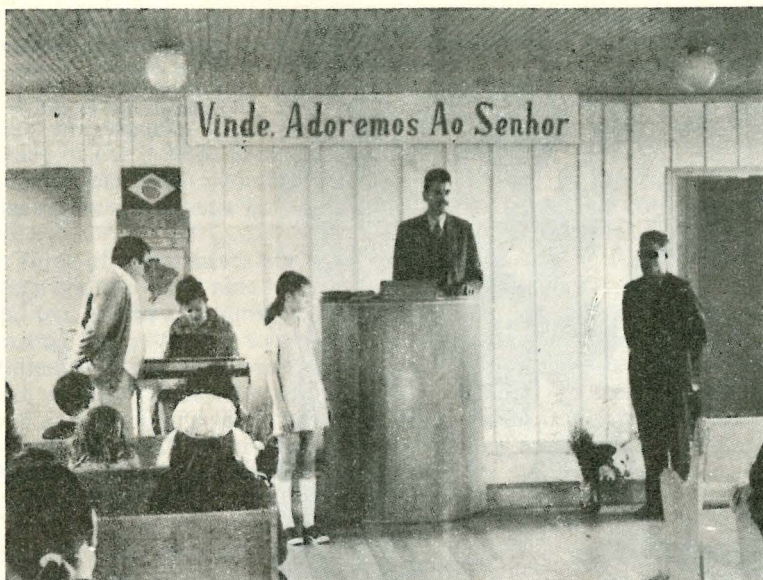
They resembled a house in appearance, but the chapel could accommodate a congregation of about 200. Just above the falls we saw the place where believers are baptized. From what I learned here and at Cascavel it seemed to me that the churches in these two towns had not grown at the same rate as had the population. No doubt this was due in part to the shortage of workers. One pastor was responsible for two churches in rapidly growing towns nearly ninety miles apart and for congregations in the rural area as well.

The countryside changes

After lunch with the police official and his family we returned to Cascavel and after a brief rest began the journey of 180 miles or so to Guarapuava. The weather was good and the scenery splendid. As the roads were constructed on the ridges it was possible to see the countryside spread out on either side. I found the changes interesting and instructive. Seven years ago most of the land was used for coffee growing. Then it was discovered that as the forest was cleared, so the frost line moved north, and coffee cannot survive frost. Much of the land in the south of Paraná is therefore being used now for growing of wheat and other cereals. We saw acres and acres of waving corn.

In other places the forest had been cleared and the denuded land apparently abandoned. It was a strange sight—acres and acres of tree stumps with rotting logs lying about here and there. In the north of Paraná much land is now used for cattle ranching. The government is encouraging the diversification of the economy.

At Guarapuava I stayed with David and Charmian Martin. David took me out the next morning to see the town. It was considerably larger than I had expected, with a quite impressive centre. In the suburbs we saw a new housing estate of simple houses for manual



Members of the congregation being greeted on their birthday in the Guarapuava Church.

workers built by the municipality with the help of government subsidies. Here was an opportunity and a challenge for the Baptist church of which David was then pastor.

My tour had been planned in such a way as to enable me to visit our missionary families in their homes. On the way, therefore, from Guarapuava to Jaguariaiva we paused at Ponta Grossa to have lunch with Michael and Hazel Collins who were in that town for their period of orientation.

Ponta Grossa was the base from which Arthur and Kathleen Elder made their initial probes into the possibilities in Paraná eighteen years ago. It was then described as an important strategic city of over 70,000 inhabitants. The population now exceeds 170,000. It has a very imposing main street with several sky-scrapers. Its situation at a point where the main routes from the interior converge no doubt accounts for its rapid growth.

Michael Collins drove me on by car to Jaguariaiva to the home of his fellow countryman John Pullin, with his wife Yvonne and their three children, Nigel, Elizabeth and Sarah. I discovered that Jaguariaiva was two towns in one—an old town and a new town.

The old town had been built on high ground

above a river valley and near to a railway. In its central square or *praza* was a church (Roman Catholic). At the time of my visit a fair was in progress with many stalls offering all kinds of goods. The church levies a toll of one-fifth of the takings on the stalls. People were moving out of the old town so that one could see here and there a vacant or abandoned house. The new town is by the river. In the main street are many well-stocked shops. There are a number of bars for the sale of alcoholic drinks, several restaurants, a cinema, and a sizeable Central Hotel. The Baptist church had recently moved from a wooden building on the edge of the old town down into the new town into a street off the main shopping street. Its new brick buildings provide a spacious oblong-shaped chapel with two side rooms. On the site there is plenty of room for expansion.

At the time of my visit John and Yvonne were greatly exercised by a problem within the church. In the old town the church had been in existence for thirty-three years. Of its members one family had served and led for a long time, providing the principal officers at a time when there was no pastor. It seemed to our missionaries that the church was not as outward looking as it ought to be to take advantage of the new opportunities and that their work as pioneer evangelists was being frustrated. This kind of situation is not unknown in Britain.



Miss I. Blacker (extreme right) Warden of the Jayanthi Nivasa, with some of the residents and helpers.

Baptists are caring for the elderly

By S. F. Welegedera
Baptist minister, Matale, Sri Lanka

AMONG the Baptist missionaries who came to Ceylon there was a young missionary lady named Margaret Thiedman who endeared herself to the Ceylonese people. She worked among the women and the children and trained young women for Christian work in the villages. But she died before she could go on her first furlough.

The Baptist women suggested to the Ceylon Baptist Council that her dedicated sacrificial life should be remembered by opening a home for

orphaned children and on 9 June 1932, with a few children, the orphanage was started at Matale. The work gradually developed and with government aid we maintained an orphanage with thirty children.

When we found that, with the take over of schools, there would be problems arising, we handed over the children to their nearest relatives and in its place we opened a home for senior Christian ladies. It was my privilege as the then President of the Baptist Sangamaya to declare open the Jayanthi Nivasa on 1 March 1962, in commemoration of the one hundred and fiftieth anniversary of the B.M.S. work in Ceylon. We have twelve senior ladies now including Baptists, Methodists, Anglicans, Roman Catholics and Independents.

In 1970 we were able to complete a building to accommodate more seniors and to house visitors. This is a two storied building and the parlour is a memorial to Mrs. Resta Wickramasinghe who gave so much time and thought for the progress and care of Baptist women in Sri Lanka. Among our distinguished visitors have been Colonel and

Mrs. Curtis of London, Mr. and Mrs. Eric Radley of Newnham, Mr. and Mrs. Fred Nokes of Kent, and Arthur Radley of Guildford, Surrey, children of Rev. and Mrs. Radley who were missionaries in Ceylon, and Rev. Basil Amey of the B.M.S. London. There are several local people from Colombo who have found this place to be a real peace haven.

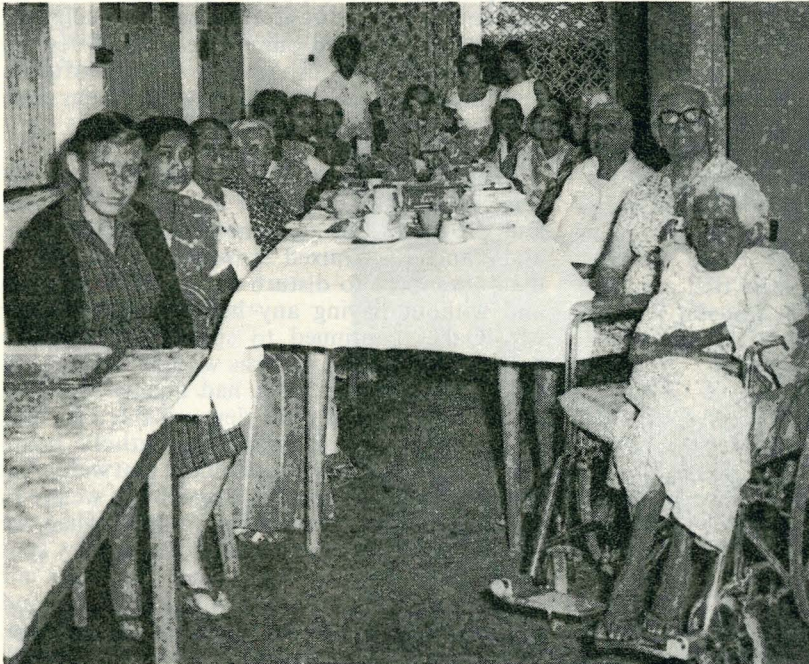
Three of our inmates are over ninety years of age while the other nine have passed three score and ten. We have a number of applicants on the waiting list. Attached to this Home we have a students' hostel with twenty school going girls and we have found the young and old mixing well and are a help to each other. There is a lot of mutual goodwill in the Home. We have a Warden, Miss Iris Blacker, whom we feel is really an answer to our continued fervent prayers. There is a matron and four minor staff with a gardener. We have also introduced two aids to look after two very feeble inmates.

We try our best to make the eventide of these ladies cheerful by providing for them musical evenings, film strip shows and prayers. They live very close to the Church and take an active part in the services and prayer meetings. Some do help by conducting classes in the Bible schools

held at Matale and at Ambagastenna eight miles away from Matale. The members of Matale Baptist Church visit the inmates as often as possible and contribute their share to make the life of the elders pleasant.

We thank Dr. E. V. P. and Mrs. Jesudhason for their continued medical help since the inception of this Home. Miss V. Armond the Principal of the B.M.S. Girls College, who obtained Ceylon citizenship, has been our local treasurer since 1962. We have a number of other faithful supporters of this Home who through prayer and visits give us much encouragement. Rev. Eric Sutton Smith and his church at Cinnamon Gardens, Colombo, supports a resident and we hope that other churches too will help the needy.

God has helped us through eleven years and we have served twenty seniors, four of whom were called to Higher Glory. One particular need at the moment is to renovate the building which is used as the kitchen. It is over a hundred years old and needs to be demolished and a modern kitchen and dining hall be built instead. More rooms for residents too are required for we have several on the waiting list. May we expect your help and prayers for this good work in the central part of this Island of Sri Lanka.



Residents of Jayanthi Nivasa having enjoyed a meal. Miss V. Armond (extreme left) a former missionary of the B.M.S.

Teaching God's Word —out in the open —and in the home

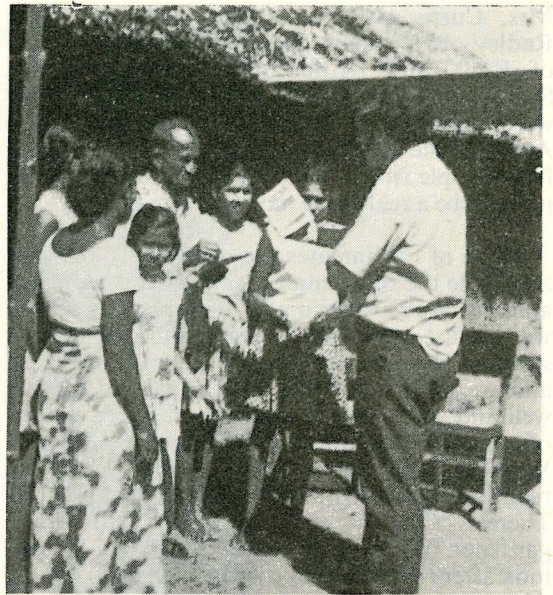
S. F. Welegedera reports from Sri Lanka

Rev. George Oakes, a missionary from the B.M.S. who has been in Ceylon about 4½ years, is now located in Colombo and working a Pastorate at Gonawela. He arrived at Matala nearly 90 miles away from his Colombo home on Monday 5 February.

Monday evening we went with Mr. Oakes to a village eight miles away from Matala called Ambagastenna where we have seven Baptist families, and where, on the 2nd, 3rd and 4th Saturdays we conduct a Bible school and a service of worship for the children and adults as they find it difficult to get to Matala regularly.

Tuesday morning, Mr. Oakes, Pastor Joseph, and I went to the "fair" at Naula which draws people from over a hundred villages. Naula is 18 miles away from Matala. We spent over two hours with the people. We played Sinhalese and Tamil lyrics and spoke to the people through the loud-speaker. The people crowded around Mr. Oakes and he spoke to them in Sinhala. His selection of words, pronunciation and mannerism attracted the people. Perhaps this was the first time that most people in that area had heard an Englishman speak in Sinhala. We sold many gospels and thousands of tracts in Sinhala, Tamil and English were distributed.

That evening we went to Teldeniya 22 miles away from Matala in another direction. There as in early times a number of Christians met in the home of one of our church members. The devotional service was conducted by Rev. G. Oakes in Sinhala. He spoke of the boundless love of God and that was followed by the Lord's Supper. Then slides of the local church, the Jayanthi Nivasa and London were shown. The film strips on the crucifixion and the resurrection



of our Lord brought the evening to a close and we got back to Matala for the night.

On Wednesday we left Matala at 8.30 in the morning and looked up several scattered Christians on the way to Galewela. In each home we spent time for Bible reading, exposition and prayer. We could not give the people much time but they appreciated our brief visit and derived much benefit and inspiration. A large Muslim family with ten children took some of our time as they were keen to hear the Tamil lyrics.

Then at Budugehinna we had an open air service. Rev. Oakes, Pastor Joseph and I spoke and presented the good news both in Sinhala and Tamil to a mixed crowd. Here an elderly man attempted to disturb us but we were calm and without paying any heed to his shouting Mr. Oakes continued to speak and we were confident that the Lord was with us. At the end we found that the crowd had quietly sent him away. There was a great demand there for our books and tracts. We visited a Catholic home which is the only Christian home in that wide area. We never miss visiting this home when we are in this part of the country for in 1967 when we first started this Outreach work at this very spot at Budugehinna we concluded an open air service and there was the rush for tracts and gospels. Then a little girl spoke to me and said, "Sir, come to our home please, we are Christians".

We next proceeded to a place called Makulugaswewa where we had another open air service with a very eager listening crowd. It was a Muslim village and the people loved to hear the Sinhala and Tamil lyrics we played. We spoke through the amplifier and many were listening from their door steps and from their shops. Large number of gospels were sold and tracts were distributed.

On Thursday morning we had prayers with the Rajapakse brothers and we proceeded to Andiyagala to be at the "fair". Here again there were people from several villages and we had easy access to them. It was a most interesting sight to see Mr. Oakes with his bedding stretched out on the ground and arranging the S.G.M. books, gospels and tracts in the three languages on the bedding for sale and free distribution. We had a full programme here with lyrics from the tape recorder and all three of us speaking to an attentive crowd. The people were thrilled at Mr. Oakes presenting the gospel in Sinhala.

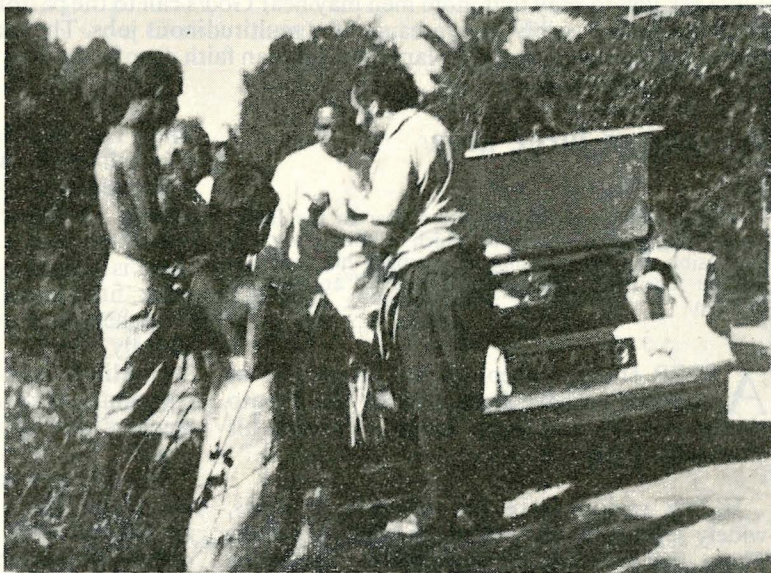
We went along the bund of Balaluwewa and Kalawewa two huge tanks in the North Central Province filled with water and looking like the sea after the recent rains. We had lunch at Kekirawa and then we went to Eppawela, 20 miles towards Anuradhapura to visit three Christian ladies. One is Miss Violet Sivasambo who lives with Miss Mendis and Mrs. Molegoda. We had a short service for them in their new

home and returned to Kekirawa, passing through Maha Illuppallama where the Agricultural students of the Ceylon University have their practical training and where Mr. Harold Jayasinghe one of our members is the Warden, and Hiripitiyagama where we had a school before the take over of schools.

We went to Galapitagala to Mr. and Mrs. Bandaranayaka's home. They are both retired teachers who live in the vicinity of Ritigala the haunt of the insurgents. We spent time with a number of families expounding the Word and praying with them and that night we got back to Matale covering a distance of 54 miles from Galapitagala.

Friday morning Mr. Oakes took school prayers at the B.M.S. Girls school and then again we spent the day visiting Christian homes and preaching at the bazaars. We were at Clodauh Estate with Mr. Gabriel Silva and had two open air services at Methihakka and Hunuketalla ten miles away from Matale. Then we had a well attended meeting in the Matale bus stand. As Mr. Oakes spoke in Sinhala with the help of the amplifier not only did the people at the bus stand listen to him but also people from the shops and neighbouring houses. The message must have reached several hundreds of people that morning. That evening he spoke to the young people and later showed slides to a crowded church of young and old.

(Above, left)
Rev. G. Oakes explaining a
point during his evangelistic
tour from Matale.



Rev. G. Oakes speaking to
people on the roadside, near
Matale.

Zairian leaders share their work with us

God continues to call men to serve him as evangelists and pastors. There are many difficulties to be faced before a man accepts this call, not the least of these being financial responsibilities for the education of his own children and several relatives during the period of his training. Having overcome all obstacles, a man will approach the pastor of his region expressing his desire to enter college for training. This request is in turn put before the deacons and the church. They consider the applicant's character, calling, and previous service, and also the character of his wife. It is the church who will pay the cost of training for men in the Evangelists' School and at Yakusu Theological School.

Towards the conclusion of a candidate's course, the General Council meets to decide where he will work. This Council, for the Upper River, comprises three delegates from all the churches from Upoto to Kisangani. The men are then informed and commence work. The first two years are probation, and a pastor will be ordained at the end of this period.

As will be seen from the articles, a pastor is responsible for a variety of tasks. Essentially he is responsible for the spiritual care and growth of the church. It depends on the individual and the particular circumstances in which he is placed, as to the order of priorities he establishes in his work. An Evangelist, in actual practice, performs much the same work as a pastor. He can give communion but not baptize. He is usually in charge of a parish which is without a pastor.

We ask you to pray that more men may hear God's call to the pastorate. The pastors have responsibility for an impossibly large area and for multitudinous jobs. They can only scratch the surface. We need more Zairian pastors to plant the Christian faith deep in the lives of the people.

Working a large area

Pastor Gbamo is working for a year in the Budja region, one of the areas for which Upoto church is responsible, before returning to complete his course at Yakusu Theology School. He is married and has six children.

AFTER studying theology for three years at Yakusu we have been sent by the Upoto church into this vast region to serve Christ in his church for a year.

In my region there are three large areas, widely separated, each of which needs a pastor. These regions are: Yakombokoi, the place

where I am living and am establishing the church. It is halfway between Bumba and Lisala. In this sector there are 8 teachers for a full primary school, 14 village catechists, one overseer, and one nurse, and a new pastor, and myself. Then there is the area of Yangula, where evangelical work first began. It has 21 village catechists, 6 teachers, one overseer, all paid by the church. Thirdly there is Yangomi, more recently evangelized than the others, but very large and constantly growing. It has 24 catechists, 8 teachers, and an overseer.

The Gospel was brought into this region by the Upoto-Pimu church before independence. It was not easy and the pioneers found difficulties. Among them the courage of the overseer



*Pastor Gbamo with
Pastor Lilembo, a
fellow student, at
Utopo.*

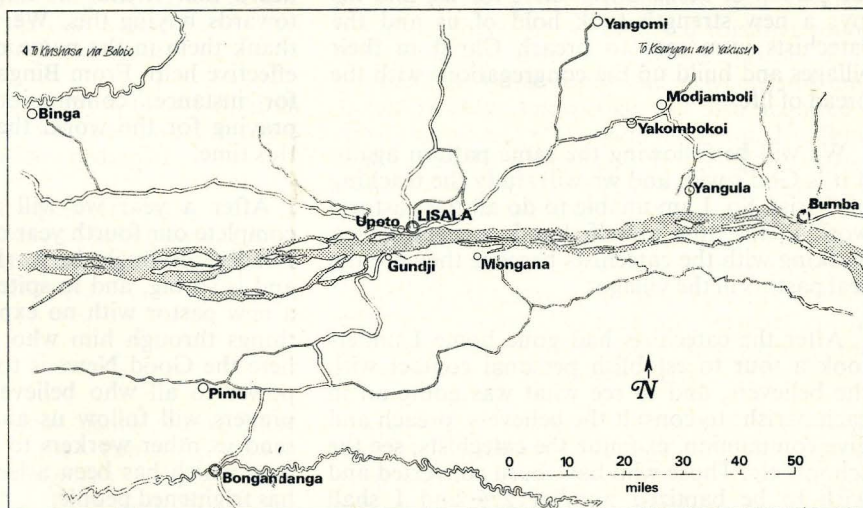
Galapasa was much appreciated. But after him no trained person wanted to serve Christ in this region. Although Upoto, under Pastor Koli, did its best to send trained catechists from Upoto, no one would take on the work. Some fled after a year owing to the difficulties. But the Holy Spirit worked silently in men's hearts and when those who had been sent, went back to Upoto, the Spirit called up men in the village churches, just ordinary village people, who had no Bible School training, to teach. They went to Upoto to enrol in the Bible School, and accepted the task of preaching the Good News to their own folk. Before my arrival Rev. Derek Rumbol, of Binga, supervised the catechists in his preaching tours.

Having been sent by CBFZ (Baptist Community of the River Zaire) Upoto to this area, where previous workers had not persisted, my wife and I willingly agreed to serve Christ

here. We arrived and were warmly welcomed by the members in the small compound which consists of a few teachers' houses with no doors.

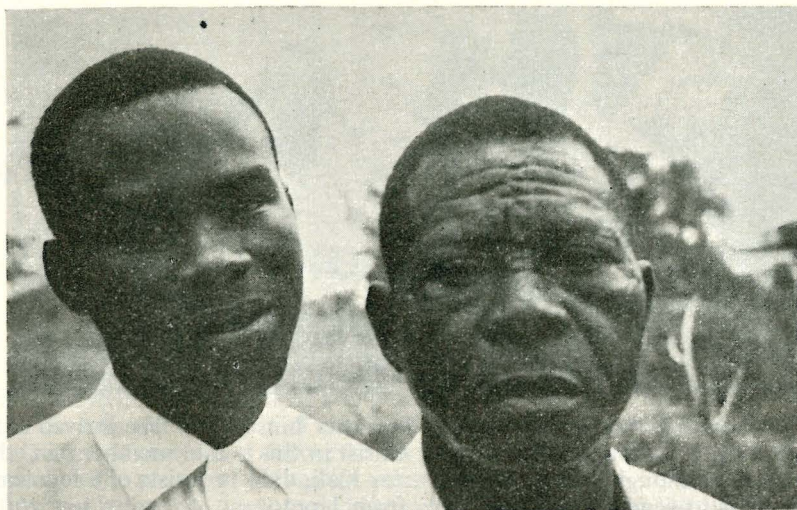
Before beginning my activities, I wanted to see the whole area, according to the map Rev. Rumbol had given me. When I realized how vast the area was, the problems began to weigh on my heart. How could I serve Christ in this church as a proper pastor? It was bigger than Upoto, Pimu and Binga. Should I become an administrator? I did not want to. There was no church or manse; only the teachers' doorless houses. There are three schools not subsidized by the State, but run by the church, with no director. No means of transport. I had to go over 250 kms by bicycle.

The village catechists are only ordinary church members and have no Bible training. My wife



*Map of the Budja
District.*

*Pastor Gbamo with his father
Citizen Bosua, at Upoto.*



wants to organize women's work but has no means of getting about. The centres are widely separated. However, in the end, in spite of the fact that it is not possible to do proper pastoral work in such a vast area, the Lord showed me the way and I am following it.

I called all the catechists of the area together for a three week seminary. The subject was "The Life of Jesus" followed in the gospel of Mark. Our timetable was: courses in morning and practical work in the parish in the afternoon, including construction of the church. After three weeks we had finished the syllabus and the church was completed. The Bible Study brought the person of Jesus Christ alive for us, and his joy; a new strength took hold of us and the catechists were sent to preach Christ in their villages and build up the congregations with the bread of life.

We will be following the same pattern again, if it is God's will, and we will study the teaching of Christ. So, I am unable to do all the pastoral work of the area myself, but I concentrate on working with the catechists because they are the real pastors in the villages.

After the catechists had gone home I undertook a tour to establish personal contact with the believers, and to see what was going on in each parish; to consult the believers, preach and give communion, examine the catechists, see the schools etc. Those who have been converted and wish to be baptized number 276 and I shall

therefore do a baptismal tour. What is interesting is that many young people wish to follow the Way of Life; if there were two pastors, one could devote himself entirely to young people's work.

Other workers needed

There is no financial autonomy here. The offerings received from believers are sent to Upoto because that is where finances are administered. On the other hand, Upoto supports the work here with gifts and they have made a collection to contribute towards some means of transport (Moped or Vespa). We have heard that friends in England have sent £100 towards buying this. We, the church in Budja, thank them in the name of Christ for this very effective help. From Binga we also receive help, for instance, communion cups. Everyone is praying for the work, that it will not collapse this time.

After a year we will return to Yakusu to complete our fourth year of theological training. Finally, although the work has only just begun, and is so big, and in spite of the fact that I am a new pastor with no experience, "I can do all things through him who strengthens me", and here the Good News is to the fore, for it is the power to all who believe. We hope that your prayers will follow us and that the Word will send us other workers to serve him in this vast area which has been asleep so long, and which has frightened people.

There is variety and responsibility

Pastor Bombimbo has graduated from ETEK and is in the second of his two probationary years, before ordination. In June he goes to be a pastor in charge of Pimu. He is married and also has six children.

In the General Council of the CBHF (Baptist Church of the Upper River) meeting at Binga in 1971, it was decided that I should become a teacher in the CBHF Evangelists' School at Upoto. After my theology course at ETEK (Ecole de Theologie Evangelique de Kinshasa) I came straight to Upoto. But before starting my work we were granted a month to go and stay with our families at Busu Kuma, a little village about 130 kms from Upoto, as we had been away from them for four years. That is where my pastoral ministry began. Each day groups of people from the surrounding villages came to me at the house with questions about doctrine; each Sunday I was invited to preach the word of God in small chapels, for the people of the district had heard that a new pastor had just arrived from Theological School.

After this short holiday, my wife and children and I returned to Upoto where we are doing two years probation before I am ordained.

I would have liked to spend these two years in a parish, as a pastor, but as I said before, I have been called to teaching. Even so, I am happy to be serving my Lord in this field.

Teacher

Upoto is an educational centre where there are several schools, the Primary school, Secondary school, Evangelists' school, Bible school, Womens' school. I am a teacher in the

Evangelists' and Bible school and I teach the following subjects: Old Testament, New Testament, history of Israel, Texts, Christian doctrine, art, general knowledge, and French. These courses last three years and prepare men to serve the Lord Jesus Christ in villages. This year I have 18 hours of classes each week. The students I teach in the Evangelists' school come from different parts of the Upper River Area; all are married with families. They and I, must live on contributions from the sending churches to the school's central fund. Because these churches do not send anything, the students and their families are very hungry, and study in a very poor classroom. For example, we have to leave the classroom when it rains very heavily or else we get soaked. We buy our own lesson notebooks, and it is impossible for us to buy textbooks. We pray that God will make our churches think seriously about the schools which they have seen fit to start themselves; schools which provide teaching for people who are ready to serve Christ, for God's field still needs workers. What amazes and enthralls me is to see how these students, fully grown men, devote themselves life and soul to studying, in spite of their difficulties. They will soon be plunged into Christ's work.

Pastor

My great wish is, of course, to win as many souls for Christ as possible. To this end I organized a Bible Study each Saturday evening at 7.30 for boarders evangelists, and Primary school teachers. As we gathered together round the Bible to discuss religious problems, I noticed that these pupils and teachers not only gained in Bible knowledge, but also acquired a spirit of love and Christian fellowship. The Bible Study has been replaced by religion lessons which I now give to senior boys in the Secondary school. I also sell small religious books in our bookshop, to the people in this area. Sales have to be made at all times, whenever buyers turn up. Sometimes the leader of the choir asks me to teach some songs. My wife, for her part, is one of those who teach reading and writing and sewing to the Bible student's wives.

Apart from teaching, I also help the pastor with some pastoral work such as preaching the word of God, leading morning services, baptizing people, attending church meetings, etc., I have



Counting sticks of "Kwanga", the staple diet of the school-boys at Upoto.

noticed that the majority of Christian homes have problems. I know that no one can know the degree of suffering of another, because suffering is often an individual experience. But by establishing contact with those who have physical and spiritual suffering, and by befriending them, I believe that what is very intimate can be entrusted to others as among members of the same family. That is why I make visits to homes even in the centre of Lisala, but since I have no means of transport and Lisala is about 2 miles away on foot, I make these visits two or three times a week, outside school hours.

Counsellor

In a community as big as ours, where there are a number of families, it is possible that there could be problems, rumours, even quarrels among the families. As a pastor living "on the job" on the mission, I play the role of marriage guidance counsellor, and adviser. During the first year of my pastoral work I have noticed that many people do not really understand the purpose of a pastor's work. Many think that a pastor earns a lot of money and that he is there to give material aid. I say this because each week, the number of people that come to ask me for material help far exceeds the number seeking spiritual aid.

see that a Zairian pastor embraces several ministries at once.

The salary we receive does not enable us to live well because the church revenue is limited. We are a long way from home and so we have to buy everything as if we were in a town. Our salary is under 30 zaires (about £26) a month but at the end of each month church funds are unable to pay even half. In our household we are 14 people. The six children God has given us, three of whom are in Primary school; our brothers and sisters who are at various Secondary schools in Lisala, all in our care. Manioc, which is the staple food here, augments our diet. That is why I so often work in the two manioc fields I have cut in the forest, and in my kitchen garden, in my spare time. My wife sometimes sells cakes she has made, in order to earn a little. We know that this is not how a pastor should live, but we cannot do anything else.

However, the grace of the Lord Jesus Christ is with us. My wife and children and I are well and serve the Lord with joy. Christ suffered so much for us, so why should we not suffer for others.

As you can see, I am very busy; and you can



Small children keeping warm near the charcoal iron at Upoto.

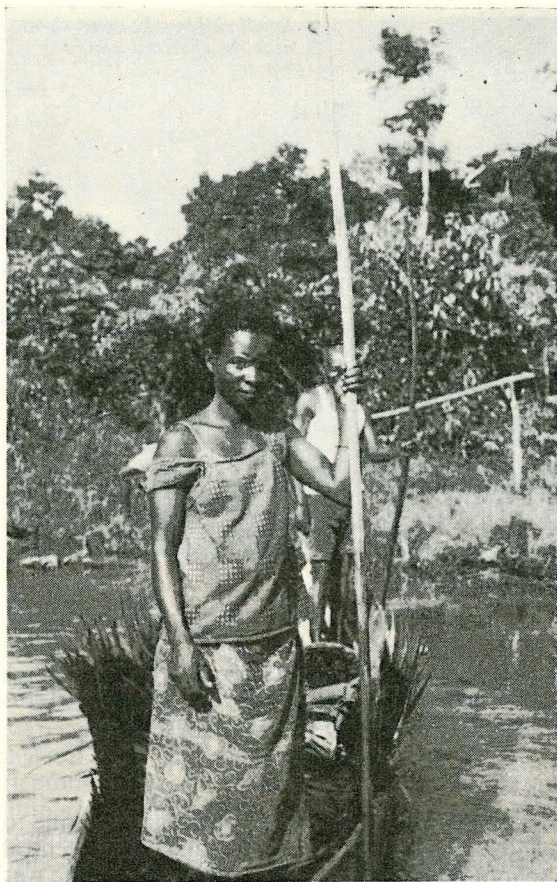
The school is looking to the future

The writer is Alakani Ngege Libesu, known to us more familiarly as Samuel. His wife is Mama Jennifer (KOMAMA) and they have five children. Alakani studies at Upoto Primary school; in 1955 he went to the Ecole Grenfell at Yalembe for a preparatory year, before qualifying at Yalembe as a Primary school teacher in 1960. After two years experience at Upoto and then at Binga, he was called by the church council of 1962 to become director of Upoto school and its subsidiary classes, in close collaboration with Stanley Anslow. This appointment was ratified by the Ministry of Education in 1964. He is Regional Inspector of Protestant Education for the Upoto-Pimu-Binga area, with about 13 other schools, and is also responsible for some of them as director, for instance the Budja schools. As he only has his own Vespa as transport, and receives no state help in administration he has problems. Local roads are very bumpy and sandy. He rarely finds time to visit these schools. Many of them are not State subsidized, but run by the church. However, as the church is short of money the teachers

often go unpaid and this makes it difficult to get good staff. This is one reason why he looks forward to the day when the State takes them over.

IN 1890 the first pioneer missionaries came to the village of Bopoto. The same year a central school was started. (The name of the village was Bopoto, but the missionaries did not pronounce it properly and it became Upoto). From that time the school has moulded many people into capable and useful citizens, some of whom now work in the church, but others in public service. At first there was a separate girls school, but later the school was mixed.

The school now has 399 boys and 373 girls divided into thirteen classes each with a class teacher. Each year pupils must pass their exams before going up to the next class, but if they fail they are allowed to repeat the year once. Boys usually begin school at 6 and girls between 6 and 8 years. We do not turn children away and some classes have 50 or more children. There is an afternoon school with 6 classes to fit them all in, but attendance is dropping because it is very hot in the afternoon and difficult to work. On the whole parents want their children to go to school, even the girls, but there is absenteeism, often due to orphanhood. In the dry season many



Christian standards, and the teachers should be church people, though this is impossible to observe strictly. There are not enough Christian teachers. It will be a good thing when the State takes over all the schools. At the moment the church is interested in the good running of the school, but the older folk sometimes want to enforce rules. Really it would be better if people were Christian from choice and not because rules required it. Even so, there is a certain Christian feeling in our school.

There are problems: since the main buildings were put up in 1957 they have not been repainted. For three years the sanitary facilities have been unusable, but we have no resources for building new ones. We would like modern musical instruments to play at marches and other official functions.

We hope that Upoto central school will have good prospects in the future and send Christian greetings to all readers. May God bless us all in His service.

(Left) *The stream at Pimu is used as a highway. This pair have just come from their garden upstream.*

(Below) *Villagers at work at Upoto.*

children go off to help their parents fishing and so miss school. Discipline does not present serious problems; there is the odd classroom fight, but I forbade corporal punishment because of the dangers.

The present syllabus dates from 1963 and includes, religion, maths, French, moral education, drawing, music, physical education, geography and history. In the sixth year it is all taught in French and this is also done a lot in the 5th year. The teachers are people who have between 4 and 6 years of secondary education and a bit of pedagogical training. They are paid by the state, and the salaries come through the Baptist Education Office at Kisangani.

There is not much outward difference between this school, under the church, and a state school. However, in internal rules it differs from state schools; the children are required to accept



Background to Prayer

FOR the first week in June the B.M.S. Prayer Guide gives details of the work in **Dacca**, capital of Bangladesh. The Rev. J. D. and Mrs. Rowland are at present on furlough, during which the next stages of their children's education will need to be planned.

From Bangladesh our thoughts are directed to Zaire. For two weeks the varied work centred on **Bolobo and Lukolela** is remembered. The hospital at Bolobo is now the responsibility of Fomeco, but our missionaries continue to work within that organization. There have been changes but the hospital

is still busy in meeting the medical needs of the area.

The secondary school introduced an agricultural scheme which is now in its third year and making good progress.

From among the missionaries listed the following are now at home on furlough, Miss M. G. Parker, Mr. and Mrs. D. Pearce, and Mr. and Mrs. L. Collis.

Tondo does not lie on the river Zaire itself but borders the shore of Lake Tumba, some miles further up river from Bolobo and Lukolela.

There is a primary school, a secondary school, a hospital and an agricultural project which all contribute to the witness of the local church.

Mr. and Mrs. Mellor are at present on furlough and Miss Rachel Page is now working in the hospital.

Missionary Record

Arrivals

- 20 March. Rev. B. K. and Mrs. Taylor and family from Campo Mourão, Brazil.
- 26 March. Miss W. Harkness from Balangir, India.
- 10 April. Miss B. M. Bond from Barisal, Bangladesh.

Departures

- 3 April. Miss M. Hitchings to Tondo, Zaire.
- 9 April. Miss M. O. Kingsley for Nepal.
- 11 April. Miss J. E. Knapman for Calcutta, India.

Birth

- 25 March. At Ludhiana, India, to Mr. and Mrs. Andrew P. Taylor, a son, Michael Matthew.

Death

- 10 April. Mr. Redvers Henry Powell Dart, aged 73, in Eastbourne, (B.M.S., China Mission and Hong Kong, 1925-1953.)

Acknowledgements

The Secretaries acknowledge with grateful thanks the following legacies and gifts sent anonymously or without address. (From 28 February to 29 March 1973, inclusive.)

General Work: Anon. (M. K. H., Blaenavon), £2.50; Anon. (Beatrice), £50.00; Anon., £5.00; Anon., £10.00; Anon., £0.56.

Medical: Anon., £1.00; Anon. (Folkestone), £5.00.

Relief Work: Anon. (M.J.P., Pontypool), £2.00.

World Poverty: Anon. (R.P.), £2.00.

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Calladine Trust ..	49.25
Mr. H. M. Carpenter ..	300.00
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Mr. A. W. Leeming ..	1.32
Mr. H. Lonsdale ..	650.81
Miss M. J. Milliam ..	100.00
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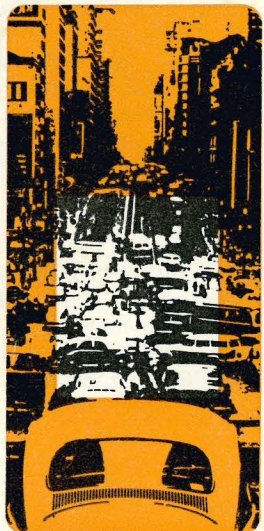
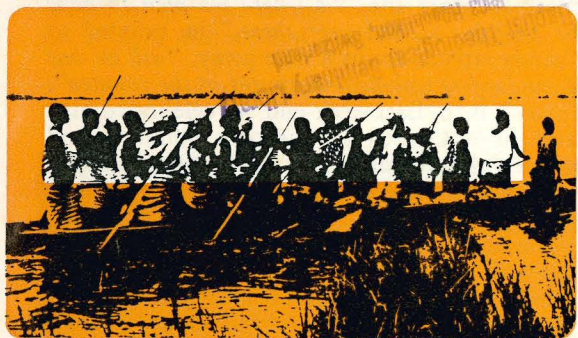
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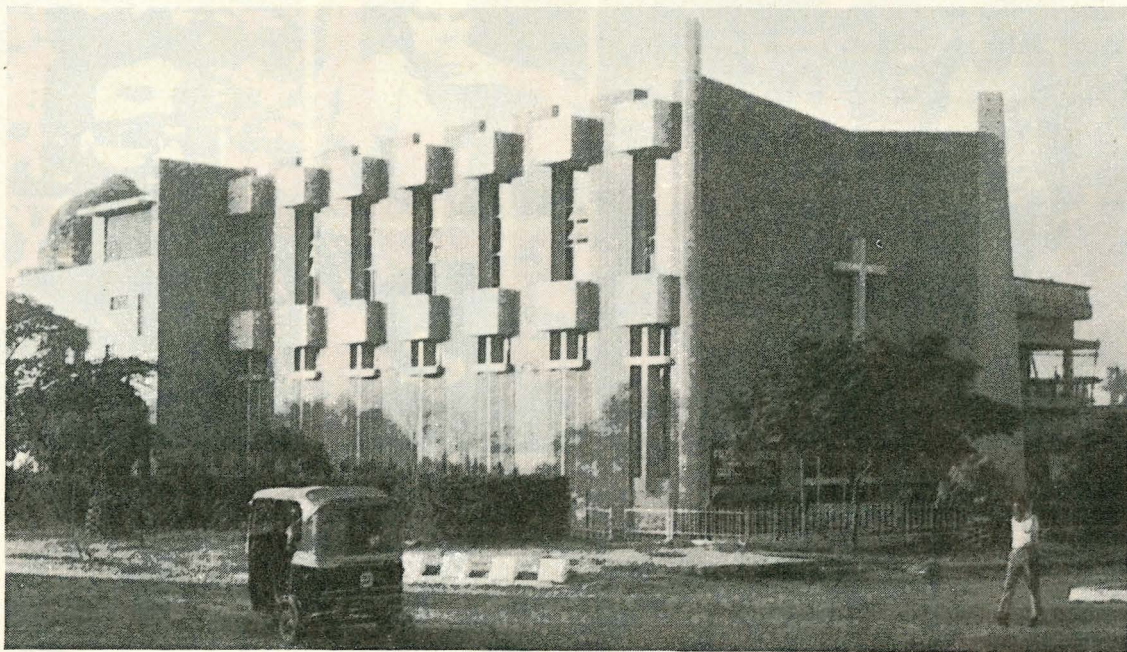
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HERALD

THE MONTHLY MAGAZINE OF THE BAPTIST MISSIONARY SOCIETY

JULY 1973





Green Park Church, New Delhi

The vision is still becoming fact

by Geoffrey Grose

B.M.S. missionary in India from 1953

ONE of the usual ways of seeing Delhi is to take a bus tour. A friend on such a tour heard the guide explain as he pointed out the new Free Church in Green Park—*"That's where anyone can worship God"*. I suspect this compliment was not quite intentional!

Fifteen years ago there were no tours running, but, if there had been, the tourists would have seen nothing here but a bare patch of land. I remember at that time riding pillion on the ancient motorcycle owned by the Rev. Ronald Tucker. We chugged down a tree lined country road, turned up a side lane and stopped. *"Here"*, said my colleague, pointing proudly to a thorn

infested corner site, *"is where we plan to have the church . . . and over there,"* he pointed to a sandy stretch about a mile away, *"will be one of the largest technical institutes in the country"*. Today it is so. Last week-end we celebrated nine years as a Church in our own building, and between this building and the Institute campus is a forest of concrete and brick.

The land at Green Park had been bought following an appeal launched by the Parliament Street Free Church. Mr. Tucker was minister there in those days and in 1955 he had a vision—I expect he called it 'a thought'. It was a thought that caught, for at Whitsun, when the appeal was made, people made their way to the minister's vestry and gave their contributions. Within weeks the site had been chosen and the down payment made.

A tent

Building, of course, meant a great deal more money, but while this was being gathered, the worshipping community began to find its identity. At first it had been through mid-week prayer meetings in the homes of Parliament Street Church members. Then, when a Pastor

could be spared for 'whole time' work, Sunday services and a Sunday School began in the homes of members living near by and also in a school building owned by one family.

Once the land was finally purchased the little church put up a tent on the site every Sunday, hired collapsible chairs, and hoped it would not rain. Ministers included ordained men like Rev. E. P. Jacob, an Indian Baptist, Revs. L. E. Pockington, and D. W. Smithson, of the British Methodists; one valuable lay exception being Mr. S. C. Kinnersley, a bank manager, who did the pastoral work honorarily.

A building

By 1962 we had just about enough money to finish the sanctuary on the ground floor. Contributions from our members plus gifts from other churches and friends had reached about one third of the estimated cost. The Methodist Missionary Society and the Baptist Missionary Society had also provided similar amounts. The ground floor of the church having been completed, there was still a little money in hand which was invested in putting up a couple of rooms of the parsonage which could be used for Sunday School and Fellowship meetings.

With contributions still coming in the money

stretched a bit further and the downstairs flat and garage were completed and Rev. D. W. Smithson moved in. How he coped with a growing family of children, a growing congregation and a growing building I can hardly understand. It merely has to be recorded that he did it.

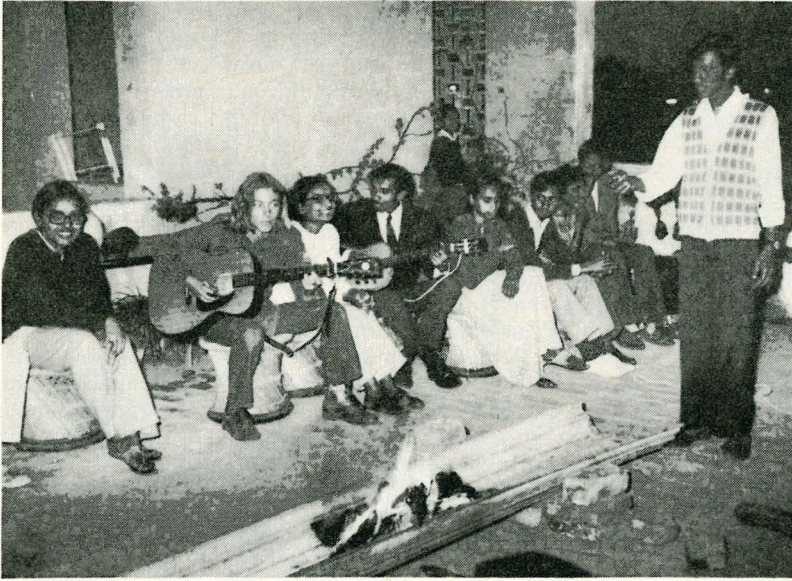
If ever you want a diversion from urban routine, try building a church! You will find that on the day you have fixed to see the architect he does not turn up. The following day, when you have to go out, the architect turns up and, misunderstanding instructions given over the telephone, directs the builders to put in something you have not asked for. Then, when you need cement, it is only available at ten bags a time. By the time you have gathered enough cement to start work, bricks and iron rods for reinforcement are not obtainable, and by the time you have not merely obtained permits for bricks and rods but have actually got the material in hand, the entire labour force has cleared off to observe some festival and will be away for two weeks.

Farewell

I can remember Smithson standing amidst the debris and paraphernalia of building and throwing up his hands and saying something like: "I just do not understand how it can possibly be



Enjoying a side show at the Green Park Church garden party. The proceeds from this garden party were given for the building of the new worship centre.



Green Park church youth fellowship enjoy singing around a camp fire on the roof top of the church building.

done!" That it was done is a tribute to his work. The entire structure was finished the same week that he and his family left India and his farewell was the first meeting held in the first floor church hall.

Personal involvement

The tradition of everybody doing their bit has grown up from the beginning and has involved both laymen and ministers. I can remember coming out to Green Park one blazing hot day and who should be on the site but the minister, Rev. E. P. Jacob, standing in the shade of scaffolding and supervising the mixture of sand and cement. When it came to laying the concrete slab on the roof, volunteers were on hand all day to see the mixture was properly poured. One friend from the Indian Army took a week's leave to ensure the terrazzo flooring was properly laid; an architect friend took hours off from other work in order to keep an eye on the church structure as it went up; and many a member pledged half a month's salary to get the building paid for.

This personal involvement by the members characterizes much of church life here. When it comes to outreach you find this is happening through personal contact. For instance, an orthodox Hindu landlady who had a strong

dislike for Christians because of their non-vegetarian habits which would defile her property is introduced to the truth about the meaning of the Cross in a Christian home.

One lady teacher makes it a point to coach her housewife neighbours in metric and degree work so that they can complete studies which they had to give up in order to be married. One layman does script translation for religious broadcasting. Another seeks to help his non-Christian boss understand what is so important about 'worship time' on a Sunday morning, and pledges willingness to make up such 'lost' time. One teacher is given the task of speaking on 'Important sayings from the Christian scriptures' at a weekly study session to 600 students who otherwise would know nothing about our faith.

Youth in action

Our young people have also been service-orientated through the years. Last Saturday I was watching one of our youngsters play a game of chess with a crippled patient in the Cheshire Homes, while other young folk helped hang pictures in a new building. Some take part in the church services, others lead discussions and epilogues in cottage services where there are disabled members. A few weeks ago a youthful Father Christmas was spinning a yarn about

snow and sledges to an open-mouthed audience of children in a tuberculosis ward; who then each received a present.

With a sparse Christian population scattered through many housing estates there is not much weekday activity at the church, but when you see what weekday activity means in the homes of our people, this is not disturbing.

Where next?

'What can we do to seat people in our church?' is one of our current problems. There is always an overflow in the vestibule until the children have gone to their classes. The problem will be partly solved by getting more pews. Another means of relief will be by building a worship centre at the important new township of Kalkaji about three miles away. The Church of North India churches

in the district, of which we are one, are taking up this as a project.

A request for allocation of a plot of land has already been made to government, and the proceeds from our Garden Party last year were given for this scheme. If we can work for this, while another 'union' church comes up three miles to the other side of Green Park, at Ramakrishnapuram, then perhaps our congregation will thin out somewhat. Meanwhile there is lots to be done.

Nowadays nearly a thousand tourists and many more residents travel daily past this little church that faces a dual carriageway. They all seem to notice the church. Some come inside, for there are always non-Christian friends present in our services. Pray that we may make our Lord and the message of His Cross relevant to this great city in this great country.

B.M.S. Chairman 1973-74

The Rev. Leonard A. Wilkie became Chairman of the B.M.S. at the Annual General Meeting of the Society on 1 May.

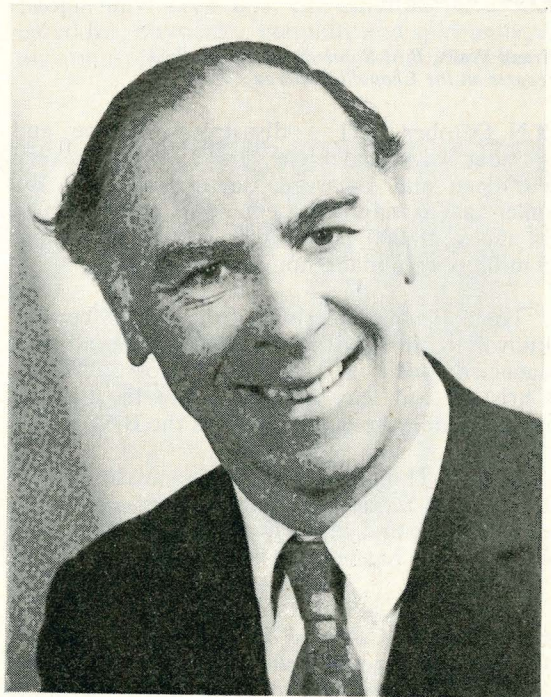
Conduit Road Baptist Church, Plumstead, was the fellowship in which Mr. Wilkie was converted, baptized, met his future wife, and married in 1944.

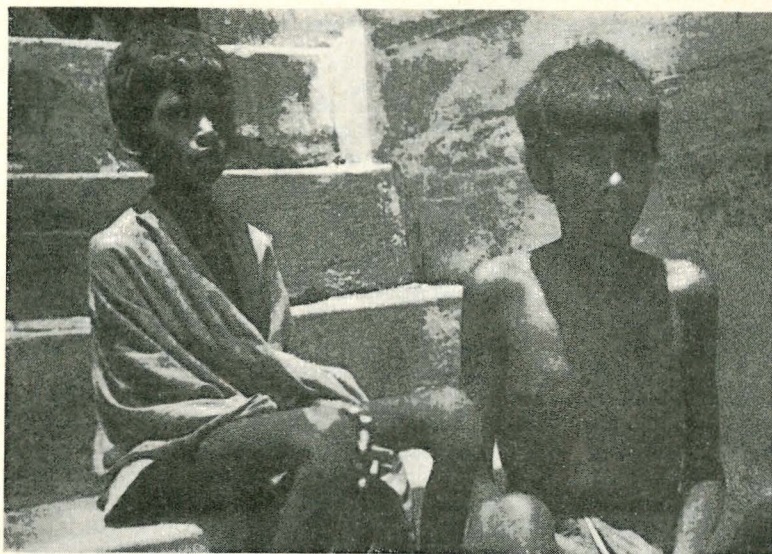
On leaving school Mr. Wilkie worked as a boot repairer for two and a half years and then had a further six years as a cost accountant before service with the R.A.F. from 1942.

In the R.A.F. Mr. Wilkie became an N.C.O. Pilot and it was on service in India that he was able to visit Calcutta and the Kond Hills.

Trained at Spurgeon's College, Mr. Wilkie became the first full-time minister appointed by the church at Slade Green, Erith. From Slade Green he moved to Herne Hill Baptist Church in 1955 where he continues as minister.

He is also Chaplain of the Maudsley Psychiatric Hospital. Mr. Wilkie has been a member of General Committee since 1957 and was Chairman of the Young People's Sub Committee from 1962 to 1965.





Two of the lads who were brought to the feeding centre following the flood, one of whom is now living in the Chapalli Children's Home.

The work that has followed the flood

Frank Wells, *B.M.S. missionary from 1953 reports on the Chapalli Children's Home*

IN October 1971 a disastrous cyclone and tidal wave struck the Orissa coast between Paradeep and Balasore, devastating over 100 miles of coastland and extending inland up to 14 miles. 10,000 people died in one night and 5 million were made homeless.

The colossal dimensions of the tragedy became known to the outside world and international agencies, such as the Red Cross, Oxfam, Christian Aid, etc., rushed aid to the disaster area. Among these agencies was the B.M.S.

Mr. D. Hampshire, a B.M.S. missionary at the Stewart School, Cuttack, was one of the first on the scene and he was soon followed by Miss L. Quay who has worked in the area ever since.

First she co-ordinated the efforts of the Cuttack Y.M.C.A. and the different churches in Orissa who brought aid from local sources, but soon she was able to deploy the relief grant

made available to the area by the B.M.S. through the Cuttack Diocese of the C.N.I. C.A.S.A., the relief organization of the National Christian Council sent food, blankets, clothing and money.

Later on the Orissa Government offered additional relief supplies to run feeding centres for children and work projects for adults. Devastated villages were rebuilt, women and children received food and men were given food in return for work. These "food for work programmes" have resulted in the cutting of many miles of "feeder canals" bringing sweet water to the fields from the main canal. This means that in future villagers will be able to raise two crops a year and that drinking water has been brought to the villages.

Stayed to help

The supply of sweet water is particularly important in an area that has been inundated with saline sea water and so rendered unfit for cultivation for at least one year. Many miles of high embankments to keep out the sea water have also been built as well as nearly 700 houses and 16 schools.

In a delta area such as this, criss-crossed with channels, creeks, tidal rivers and backwaters, communications are important and raised roads have been made across the countryside as a result of the food for work programme. Bridges

have also been built across crocodile infested rivers.

As conditions gradually improved and life began to return to normal a new problem presented itself; that of the orphan and destitute children.

Miss Quay realized that it was not good enough for the relief agencies to withdraw, leaving the children uncared for. She therefore proposed to the Cuttack Diocese of the Church of North India that the Diocese should sponsor a Children's Home at Chapalli, a small settlement 4-5 miles in from the sea on the main canal to Cuttack. This was agreed to.

The canal and its banks are the only means of communication. Materials were moved in by lorry, and canal barge, and the Children's Home was built up around a farm house loaned by a local Christian landowner.

The chief support for this Children's Home has come from the German Kinderhuthilfe organization. There are at present 65 children in the Home between the ages of 7 and 12.

It is proposed to run the Home initially for two years and in that time to give the children basic training that will fit them for a return to Society. There is a school in the Home which

gives a basic primary school education in the 3 "Rs". Other children attend a local primary school.

In the home the boys receive training in cycle repairing and carpentry and both girls and boys in needlework. The shopping for the Home is done by the children themselves, thus giving them a basic knowledge of the use of money, measuring, etc. A kitchen garden provides both food and gardening experience for the children.

The majority of the children are Hindus, though there are two Muslims among them and two Christians. Despite the pressure of a Christian village in the neighbourhood, the area was almost completely ignorant as to what Christians stand for. The Children's Home established as an expression of Christian concern for the suffering children of the delta villages, implicitly makes known the love of Christ in the region.

When Miss Quay started work she found much suspicion as to her motives but as time has gone on she has found attitudes have changed. Suspicion has given way to interest, and interest to helpfulness, co-operation and friendliness for, in the few months since the Home was opened, people have seen how the children have been cared for, physically, mentally and spiritually, in an atmosphere of Christian love and service.



Nine girls from the Chapalli Children's Home wearing their new clothes and holding the first dolls they ever possessed.

A second glance at Brazil

A. S. Clement, *B.M.S. General Home Secretary*
continues the description of his recent visit to Brazil

PARANAGUA, in a sheltered corner of a bay on the Atlantic coast, is now an important port through which passes much of the coffee exported overseas or sent to other cities on the sea-board, and through which much of the oil and other supplies for the interior are imported.

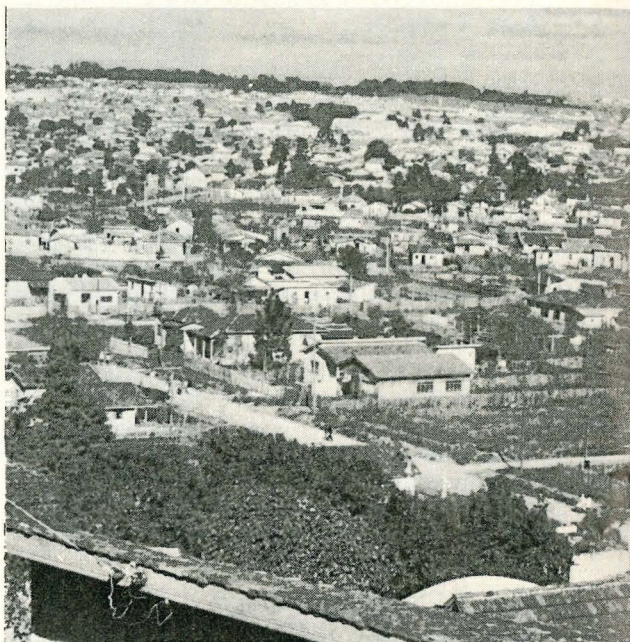
Its setting is quite spectacular. It is flanked by pleasant bays and inlets; and behind it is a range of high mountains with tops of curious shapes characteristic of these ranges which have never known the erosion of glaciers. The climate is sub-tropical, quite different from that on the high plateau of the interior.

The town has a long history stretching back to the time of the arrival of the first Europeans from Spain and Portugal. There are old buildings and cobbled streets from the colonial period and an interesting and attractive water-front.

Here the Litoral Association of the Paraná Baptist Convention has its headquarters. At the time of my visit Roy and Ann Davies had just moved into the town in order to obtain experience of church life at the local level and to work with a Brazilian pastor. It was with them that I stayed.

Catching the tide

Early one morning, before daylight, we went down to the Yacht Club where the mission launch "New Providence" was moored. High tide was at dawn, and we wished to take advantage of it, for the Paranaguá Bay has many sandbanks and shoals. We were joined by two brothers,



View of Suburb Villa Eden, Curitiba, Brazil.

members of the Paranaguá church and now in retirement. One was to pilot the launch, the other to assist with the engine.

Unhappily, there were a number of difficulties to be overcome before the engine could be started, for the launch had not been used for several weeks. It was broad daylight when we moved off. The water was smooth, the sun brightly shining, and the surrounding scenery splendid.

The Latvian mission

The pilot picked a way through the channels, occasionally taking a sounding with a stick. At about noon we arrived at Ilha Rasa (flat island)—an island on which live communities of fisher-folk. We were welcomed by Pastor Alfredo Clawa and his wife. They are of Latvian origin. They left their farm in the state of São Paulo to become missionaries of the Latvian Baptist Mission which has its headquarters in the city of São Paulo. After a delicious lunch of baked fish and prawns served with rice and beans and salad, we visited the village school provided by the Latvian Mission, but now under the control of



Born in Latvia, he fled from his native land to avoid communism. In 1950 he was ordained as a pastor, though he had been busy in evangelistic work before then. At Guararecaba he has built his own house and made it over to the Mission so that it will be available for his successor. Pastor Pupols took us to see the chapel, which we found beautifully kept and then entertained us to tea. When we made our way down to the jetty the day was drawing to a close and Guararecaba bay was beautiful in its stillness.

The road to Curitiba

Alas, it proved impossible to start the engine of the launch. Senhor Callistro and his brother who had been our pilot and engineer stayed with the vessel overnight. We returned—Roy and Ann Davies, their baby Abigail and I, crammed together in the tiny cabin in the prow of Pastor Pupol's canoe. The indomitable pastor piloted it skilfully through the winding channels in what seemed to us pitch blackness, relieved of course, by the twinkling of stars overhead and the distant lights of Paranaguá which we reached in four hours. We arrived home just seventeen and a half hours after we left—a long day, but a memorable one.

Paranaguá is now linked to Curitiba by a splendid highway which carries the traffic by curves and bends on a spectacular route over the mountain range. At its highest point it reaches an altitude of over 5,000 feet. I travelled by the early morning bus—a new Mercedes driven by an excellent driver. One of the passengers had seen Roy Davies bidding me farewell so he came forward from his seat at the back of the bus to keep me company. He could speak English. He told me that he was a member of the Baptist Church in Paranaguá and that his brother was studying for the ministry at the seminary at Rio de Janeiro.

Starting a new church

That day, a Saturday, I had lunch with Michael and Gill Wotton and their children in their new home in one of the suburbs of the capital. They had just moved in—literally so, for when I first arrived, a little earlier than expected, their furniture was being unloaded from a lorry and they were supervising the carrying of it to the various rooms. Avelino

the local authority. It is organized in two sessions, one teacher in charge in the mornings and another in the afternoons. Thus the school can deal with twice the number of children the small wooden building can accommodate. The teacher on duty in the mornings, whom we met, was also a missionary of the Latvian Mission.

From the school we walked through the settlement to the chapel. The homes of the people are of wood, some of them of poor quality. The chapel also is of wood, but painted white and kept in good condition.

Boarding the launch again, we sailed on round the top of the island, across a small bay, round Ilha Grande and up the straits to Guararecaba a small port in a bay on the mainland, now linked by road with Curitiba. Here we called on Pastor João Pupols and his wife. Pastor Pupols, an octogenarian, still strong and vigorous, travels about the Paranaguá bay in all weathers and at all times in his motorized canoe visiting the fishing communities on the islands and estuaries. He is an accomplished musician, teaching young people the various stringed instruments popular in Brazil.



*First Baptist Church,
Curitiba, Brazil.*

Ferreira who had taken me there from the bus station thought it would be tactful to wait a while, so we went on a short tour of the district.

Michael told me at lunch that there was not a place of worship of any kind within two miles of their home. They were hoping to gather a company of believers first in their house with a view to establishing a new church.

Curitiba had grown considerably since I visited it in 1965. Its population now exceeds 860,000 and it is still growing. People who have been rendered unemployed by the change over from coffee growing in the north of Paraná are moving into the city seeking work.

On my first evening there I went with David Doonan to a prayer meeting at one of the Baptist churches. In the congregation was a man from

Umuarama, a member of a family in membership with the church there. The centre of the city is congested with motor traffic. A number of streets have been designated as pedestrian precincts and made pleasant with bits of flowering shrubs and pavement cafes. There are some splendid modern buildings towering above the general sky-line.

The Roman Catholic Church is busy in the city. One of the most beautiful church buildings I saw on my tour was a modern Roman Catholic Church in one of the suburbs. It had been designed by a Japanese architect. The interior was free of ornaments and had a classic restful beauty, the colour scheme being most attractive. It must have cost a great deal of money. But that, I was informed, had been no problem. The priest had a great reputation as a miracle-worker, and funds just flowed in.

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From village school to modern university

John Carrington, B.M.S. missionary in Zaire since 1938
write on Education in Zaire

WRITING home to B.M.S. Committee in 1902, the pioneer missionary George Grenfell pleaded: *"We want a man mad on schools!"* We have had such men—and women—throughout our history in Central Africa as well as in other parts of the mission field. This article is about the work they did and for which they are still responsible.

If education can be defined as "the communication of culture from one generation to the next" then it is surely built in to our Christian witness. Our Lord Himself gave us the command to *"Go and make disciples of all nations"*, providing us with a sign—*baptism*—and giving us a method—*teaching*. And the Old Testament bids us: *"The things you have seen with your own eyes . . . teach these to your sons and to your son's sons."*

For many people however, teaching is limited to the special part of culture which is handed on in schools, the "3 R's". Is this really part of our missionary job overseas? The early pioneers said "Yes!"; right at the beginning of their labours in this part of Africa.

They felt they must start schools for several reasons. First, there began to gather on our stations, from Ngombe Lutete up to Yakusu, folk who had been redeemed from slavery by the missionaries or by state and company agents who then asked the missionaries to care for them. Orphans left to fend for themselves in the villages found a home near the missionaries; the station frequently became a "city of refuge" for people fleeing from accusations of witchcraft punishable by death. To help such folk as well as near-by villagers to understand the Gospel message, they were taught to read so that they

could hear for themselves what God's Book said in their own language.

The early years of our work in Congo (nowadays Zaire) would have been very different had those station schools not been established for many a famous helper was trained therein: Nlemvo who worked with Bentley on the Kongo Bible; Lisasi who captained our river-steamer "Peace"; Salamo who helped her missionary "parents" to learn Lokele and lay the foundation of the work among women and girls at Yakusu. All our Congo stations had men and women like them who were brought up in the schools.

As the work spread from the central stations, it could only be carried on by training local personnel. Upper River talking-drums shrewdly characterized the missionary as: "The man with the Book". Properly to understand a book you had to learn to read it and this meant going to school. And so little school-chapels, built in mud like the rest of the village houses, sprang up in the rural areas and in the cities. There teacher-evangelists, taught to read on the mission stations, were able to help their own people to read God's Word for themselves and to understand its message. Village chiefs made such insistent demands on our workers for these teachers that they often found it impossible to provide all the men asked for.

Then too our early workers opened schools because they were looking forward to the day when their work would be taken over by African people themselves. In my early days at Yakusu, some villagers attracted by the powerful figure of the white man in state or company employ, used to sneer at the missionary. "Children's white-man!" they called him. Their short-sighted vision could not reach to June 1960 when those children, trained in mission schools, would become the political, civil, military and religious leaders of the nation, wielding far more power in the new Republic than the aloof white man who travelled through the forest with his body-guard of armed soldiers.

I realize that my wife and I only came in at half-time and then in a small part of our total Africa field. Valiant efforts had been made in getting schools going for girls and boys in the Upper River area long before we arrived. This was not only (though partly) due to the fact that one of the early missionaries who stayed at

Yakusu throughout his life was a professional schoolmaster (W. Millman); the same happened on all our stations where a "holy trinity of effort" spread the Good News: preaching, healing, teaching. But it has been an exciting experience to be in the Upper Zaire as a teacher in this second half of the century.

When we first came to Yakusu, my job consisted in leading a primary school of some 400 boys which by that time had reached a fifth year of studies. During the school holidays we had the joy of visiting village school-chapels in the area from which most of the boys came and of encouraging the efforts of the teacher-evangelists to help folk there to learn to read and write and begin the mysteries of arithmetic. The teacher-evangelists themselves were gathered together from time to time so as to get a refresher course and be introduced to new materials which they could pass on to the people of the village.

It was not long before we were able to add on a sixth year to the station primary school and step up the normal school to provide teachers of a higher standard for the village schools. The coming of the first government subsidies for schools on non-Belgian protestant missions in 1950 made it possible and more than ever necessary to train more men and women as teachers. Our training school was expanded and in 1956 became a secondary normal school. It was, alas, destroyed by rebel action in 1964 but we have been able to help to re-establish part of

it here in Kisangani while some of our students were accommodated at Upoto.

By this time the Free University had been opened in Kisangani and Nora and I were invited to join this establishment which grew out of the Congo Protestant Council, housed in buildings put at our disposal by the Congolese government of the time (1963). One of our early colleagues at the University was a lad we had trained at Yalamba in the primary school, now possessing a degree in chemistry from Liege University.

Another was the son of a Yakusu hospital workman whom Nora used to nurse when his mother came to the station women's school. He was with us as professor of physics and mathematics, having obtained a doctorate in nuclear physics from Stockholm University after a period of training in Moscow. He has now left us to go to the Kinshasa campus of the National University (we all now belong to the one academic body) but his place as Dean of the Science Faculty here has been taken by a B.M.S. Bolobo lad, trained at Kimpese and then in America and France so that he now holds a doctorate in biochemistry.

Measured in terms of diplomas, results of B.M.S. sponsored teaching work in Zaire can sound quite impressive. But it would be wrong to give the idea that academic attainment has been the chief aim of our schools. I think we can honestly say that we have felt just as



The women's choir in Kisangani. Most of the members were trained in B.M.S. girls' schools in the upper river region, Zaire.



rewarded when boys and girls have gone back to their villages and become members of the local church there, perhaps accepting the job of deacon or evangelist to their own people.

Two incidents surface from a depth of memories: a young teacher proudly showing us a lemon tree in front of his house in a Bambole village which was producing lemons on one branch and oranges on another. "Didn't you teach us about grafting in the agriculture course at school?", he asked. "I tried it; it has worked."

And then our surprise to see a class of a dozen women reading well from their New Testament (Lingala) in a village near Yalembe. They had been instructed by the teacher's wife whom Nora had taught to read when her husband was in for training. It was a miracle, Nora said. The women could read far better than their teacher had ever been able to do at Yalembe!

What a recurring joy for the missionary too as he is asked to help with baptismal services in the river or in a forest stream when boys and girls from the schools he has served come to witness by our simple, scriptural ceremony to the fact that they have accepted Christ as Saviour and Lord. It is the children of those earlier boys and girls who come to us for baptism today; the sense of joy and privilege is greater than ever.

What of the future? The number of teacher-missionaries who are retiring from service in Zaire and not being replaced suggests that our school-work here is coming to an end. It is indeed true that ex-patriate teachers can no longer serve in schools where men and women of Zaire can do the same job. This means all primary education, much of secondary education and more and more at University level. Recent government statements of policy suggest that religious teaching may soon figure no more in Zairian school programmes—one more opening that a missionary could still usefully enter in this country is thereby closing.

It may well be that the Church will have to open Sunday Schools for scripture teaching as well as for evangelism among young people. We have had few Sunday Schools in Upper Zaire before because so much excellent scripture teaching was being done in the day schools. We may need specialists in this type of training in the near future to help to train Zairian workers.

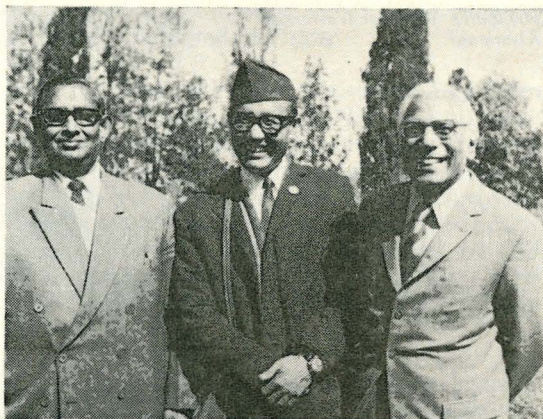
Educational and political changes in Zaire over less than a century have indeed been revolutionary—from village school-chapel to modern University in seventy years indeed. But they have not taken the cogency out of the command: "*Go . . . teach!*", even if the ears that heed the command in this country now be more and more Zairian.

Christian workers in Nepal gather for Conference

By Frank Wilcox
Executive Secretary U.M.N.

IT is the "gathering of the clans". It is a "meeting of the minds". (Sometimes it is also a sharp clash, a verbal skirmish, a heated exchange between committed workers who feel deeply about the questions, issues, problems and plans found on the agenda of the UMN Workers' Conference!) It's a glad reunion of fellow workers from the four corners of this mountain kingdom. It's a warm, strengthening fellowship, fervent prayer, mind stretching Bible study. All of this and much more is a part of the annual UMN Workers' Conference, held once a year in the early spring. Usually more than 100 workers from the various projects and institutions of the UMN gather for a week of Conference. They carry back to their work the fresh inspiration, renewed faith and vision which comes to us from God's gracious hand during the days of Conference.

A rich feature of our Conference is always the many friends and visitors who come to share some special message, some vital concern, with us here in Nepal. During this year's Conference held in Kathmandu (group picture below), three outstanding Asian Christian leaders shared such burdens and concerns with us. Mr. R. N. Das, of the Bible Society of India; Pastor Robert Karthak, leader of the infant Church in Nepal; and Bishop Chandu Ray, formerly of the Church of Pakistan, and now Director of the Coordinating Office of Asian Evangelism, shared a wide range of concern with us.



(left to right) Mr. R. N. Das, Rev. Robert Karthak, Bishop Chandu Ray.

Mr. R. N. Das shared with us the latest reports on the printing and publication of the revised edition of the Nepali Old Testament. Soon this new, badly needed edition of the Old Testament in contemporary Nepali will be complete and available to the Church in both North India and Nepal.

Pastor Robert Karthak comes originally from the Nepali Christian community of the Darjeeling-Kalimpong area in North India. In the beginning years of United Mission work in Nepal, many Nepali Christians from that Church in West Bengal came into Nepal to work as nurses, teachers, technicians, in UMN projects and in government or private posts. Robert Karthak also came to Nepal during those early years to serve as a missionary pastor. He gathered Christians about him here in Kathmandu, formed a living congregation, and has helped to shape and establish the Nepal Christian Fellowship, a loosely-knit association of the 25-30 small congregations here in Nepal.

(Continued on next page)



He brought us a report on the current state of the Church in Nepal, and told of its slow but continuing growth. At the time of the Conference, seven Nepali Christians were serving a three month jail sentence in Pokhara, convicted of the crime of changing their religion and accepting Christ as Saviour.

During the mid-century years, missionaries in Pakistan learned to know and love Chandu Ray as a zealous, compassionate, humble brother in Christ, a gifted man being widely used through that Muslim land in the work of the Bible Society and in evangelism. He served for several years as Bishop of the Anglican Church in Pakistan, with his diocesan headquarters in Karachi. For the past four or five years he has been directing the diverse and far flung programme of the new Co-ordinating Office for Asian Evangelism, with central offices in Singapore.

These three brothers, leaders of the Church in Asia, committed, capable men of the Spirit, helped to make our 1973 Workers' Conference singular and memorable!

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Background to Prayer

The B.M.S. Prayer Guide for the month of July carries information about the work in Orissa.

The Stewart School in Bhubaneswar now has 620 boys. The Headmaster is Mr. V. J. Rajkumar.

In Cuttack a walk along Madhusadan Road (formerly Mission Road) enables you to visit institutions and missionaries. Approaching from the general post office you have on the right the Bible Society Headquarters and Book Shop, the Bishop's House and the Theological School and Hostel. On the left you come to the house where Mr. and Mrs. D. J. Hampshire and their family live, then the Stewart School Science College and beyond it the Stewart School. Further on there is the church and then the Buckley House

School, where Miss B. P. Saunders and Miss P. D. James live, and the Thompson Training College. Finally there is the Cedars where Miss L. Quylives.

The hospital at Berhampur is still hoping to appoint a National doctor as Superintendent. The main problem at present is to decide how much of the building should be repaired and how much needs to be completely re-built. To re-build will require a considerable amount of money.

Dr. Krishnamurti, whose wife is also a doctor, has now been appointed as Superintendent of the Udayagiri Hospital and the work of the hospital is again increasing.

In West Orissa the distance between Balangir and Diptipur is 42: miles however this is only in the dry season. Usually a longer route of about 80 miles has to be followed. Diptipur and Balangir are both centres of Christian witness from which work is carried on in the surrounding villages.

Missionary Record

Arrivals

- 18 April. Miss M. Painter from Berhampur, India.
- 30 April. Miss V. A. Bothamley from Vellore, India.

Departures

- 25 April. Rev. A. A. and Mrs. Boorne and family for Curitiba, Brazil.
- 3 May. Miss J. Cowey for Kisan-gani, Zaire.
- 4 May. Miss R. Harris and Miss P. Woolhouse for language study in Brussels.
- 8 May. Miss C. Farrer for language study in Brussels.

Birth

- 11 April. At Chandraghona, Bangladesh, to Mr. and Mrs. R. Young of Dacca, a son, David.

Deaths

- 25 April. Rev. David Davis, B.A., B.D., aged 86, at Kingston, Jamaica. (B.M.S., Calabar College, Jamaica 1911-48).
- 2 May. Miss Edith Mabel Rugg, aged 84, in Worthing (B.M.S., India and Bangladesh Missions, 1920-1949).
- 3 May. Rev. Albert John Garnier, aged 91, in Sevenoaks (B.M.S., China Mission, 1906-1939).

Acknowledgements

The Secretaries acknowledge with grateful thanks the following legacies and gifts sent anonymously or without address. (From 30 March to 24 April, 1973.)

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Medical: Anon. (J.B.), £2.00; "In Loving Memory of C.W."—B.A.W., £25.00.

Mr. Alick Hartley

Mr. Alick Hartley of Ashford, Kent, author of '*Handbooks on Objective Testing—Statistics*' published by Methuen Educational Limited has assigned royalties of this work to the B.M.S. and to Christian Aid in equal parts.

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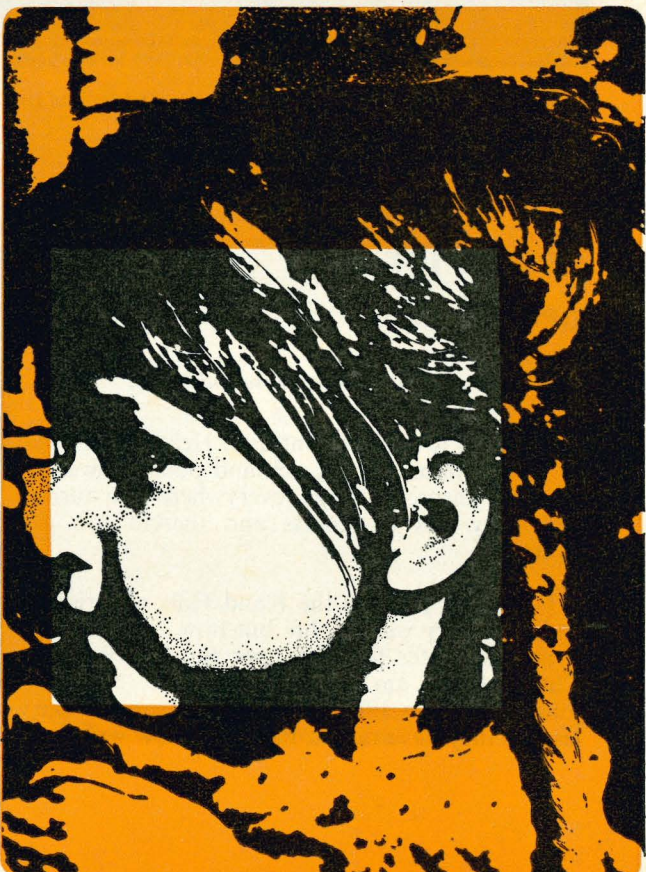
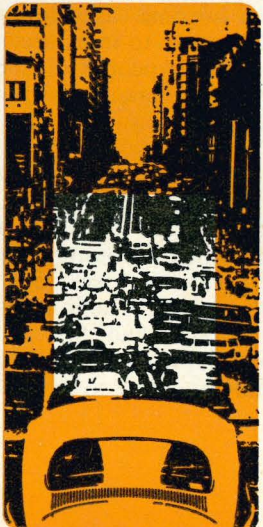
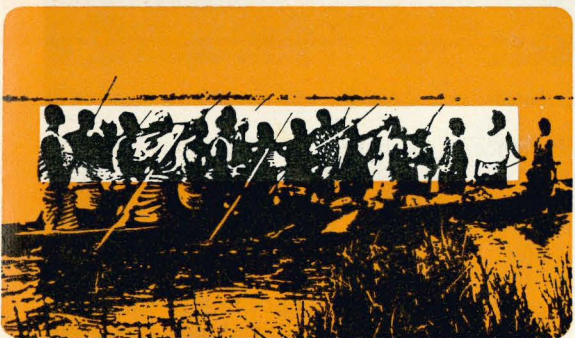
MISSIONARY

HERALD

3p

THE MONTHLY MAGAZINE OF THE BAPTIST MISSIONARY SOCIETY

AUGUST 1973





Village street at Padrapali, near Berhampur, Orissa, and (right) thatched school building with church in background at the end of the street.

There is one gospel for all people

Stanley Thomas writes about Orissa and Sussex

INDIA is a land of contrasts. Heat and cold, mountain and plain, rich and poor, crowded city and leisurely village, everywhere you turn. My story has two parts and therein too is contrast.

For thirty years in the Kond Hills of Orissa, India, surgery was my life but now, since 1969, it is as minister to the Upper Beeding Baptist Church that I am privileged to serve. No two jobs could be so different and it is of some of the lessons they have taught me that I now write.

Patience is, perhaps, one of the hardest gifts that any of us acquire. In these days of computers and instant achievement the slow plodding of former generations is unpopular. This has had its effect on missionary service for which it is now more usual to promise only a few years rather than time without limit. Changing circumstances have made this almost inevitable and in some cases desirable but there is still no alternative to integrated and prolonged association with people of a different culture if you want to make a lasting contribution to their Christian growth.

It used to be said that no missionary going overseas would be able to make a worthwhile contribution until he had spent at least five years in the country. Certainly this was true in our case for we went to a primitive people whose basic reaction was fear so that confidence and trust had first to be established before patients would submit to the hand of the doctor and even more so to that of the surgeon!

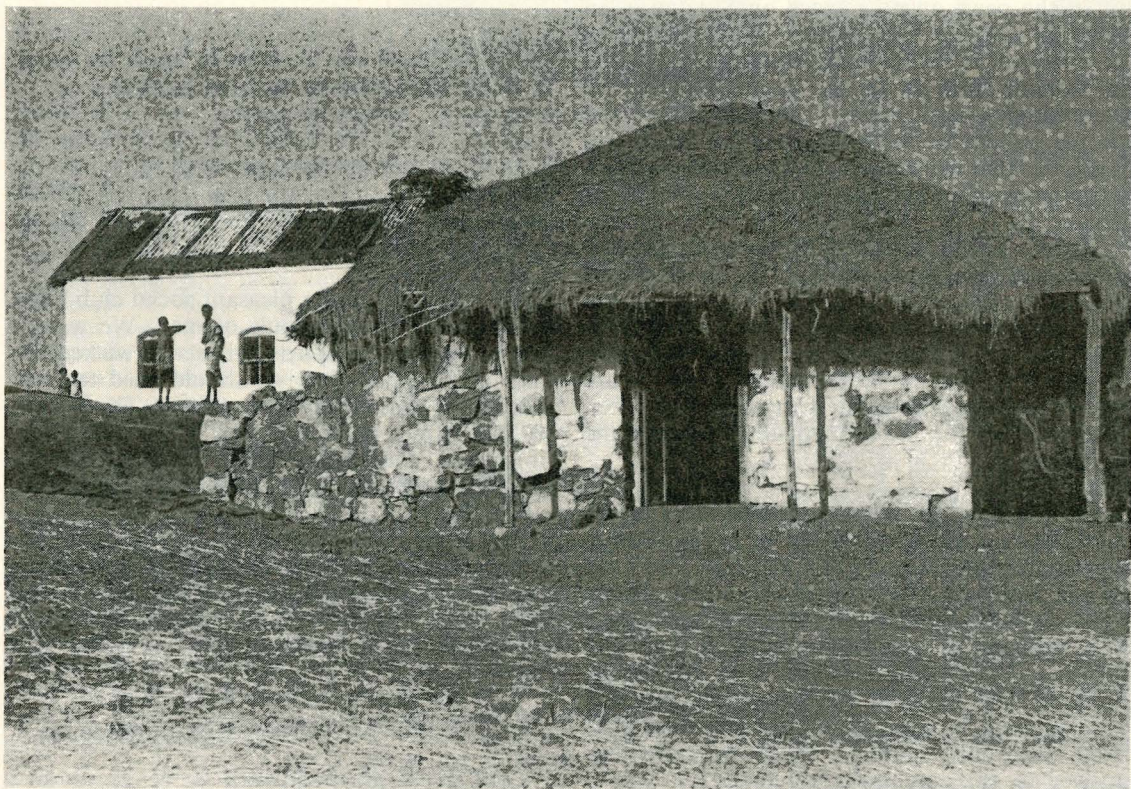
The enthusiasm of youth applied without understanding of the local situation in a foreign culture can produce very unhappy results, quite the opposite of that intended. It is important that eagerness to achieve results must be tempered with patience to learn and become accepted. This has been true too, in a lesser degree, in the ministry at Upper Beeding. No man can expect to enter immediately into the confidence of his people. By sincerity and honest endeavour he must prove himself and this takes time so that here too, patience is a gift that leads to achievement and blessing.

Next I would write of communication for unless we can make ourselves understood we are, to take words out of their context, like 'a noisy gong or clanging cymbal'. In the Kond Hills this began with the learning of a foreign language, indeed it meant in the end learning two of India's many. When we arrived in Udayagiri there was nobody, among the people we had gone to serve, who could speak our tongue and we knew not a word of theirs! And yet, because we and they were so keen to

communicate, we struggled on the hard way and made reasonable progress.

There was nothing more laborious than trying to master the intricacies of a strange grammar nor anything more exciting in those early days than to see the light of understanding come over a dark face as we spoke words, however imperfectly, that they could understand. Language study meant producing sounds that we ordinarily never use, constructing sentences in new ways and speaking, so they used to tell us, as though we had a pebble in the mouth!

But more than learning a language communication meant spending many hours with families, students and patients, walking with them, talking with them, asking questions about their way of life and their ideas of God. All this brought us very close together and led to fellowship in depth. We could talk to people, not as strangers of another land, but as brothers and this meant that we could worship and serve together with great joy.



Things have changed now as many young people in the Kond Hills have a good knowledge of English and they are the future leaders of the Church in the area. It will be their responsibility to lead and teach the people of the villages so that it may not be so necessary for colleagues from overseas to move about so much in such a situation. It may not be necessary but it will be greatly to their advantage, and for the deepening of fellowship, if they do still maintain the ability to communicate with the ordinary village church member.

This lesson too, has been learnt in Upper Beeding. Communication with my neighbours is more than preaching a sermon twice on Sunday and producing a monthly magazine with an account of the church's activities. Here too, I must move among the people, sit with them and listen to them, be ready to learn new words and phrases and be ready to apply the Gospel in changing situations.

Understanding what goes on during the other six days of the week in the lives of those who sit in the pews once or twice on Sunday is an essential exercise if communication is really to be effective. It means too, exciting experiments in worship for, as in the Kond Church we increasingly used music indigenous to the people, so here we are learning to use forms and responses that will rouse within our congregation a true sense of the presence of God.

Partnership in mission is a theme of which a great deal has been written. It describes the present relationship between those in the receiving Churches and those who are sent from our country. Partnership has always been the intention of mission but only of recent years has it been seen to exist. Circumstances often determine an inevitable inequality between the partners.

In early days the missionary who went to the Kond Hills could not help but be big brother in any relationship with local Christians. He lived in a bigger house, had far more money, better food, warmer clothing and was physically bigger and stronger. It was unavoidable that in the growing Church local leaders gave way to his opinions and allowed him to decide how the money could be spent for, after all, most of it came from his country. There was no easy answer to this situation and indeed it was a

process that in the circumstances had to be accepted. But it was a process of change and as the Church grew in strength and ability so partnership in a true sense became more and more possible.

The role of the national leader was exciting for he was entering into new opportunity but for the missionary it was the experience of John the Baptist who said of Jesus, 'He must increase but I must decrease'. To be able to decrease meant a deep concern for the local Church, a burning love for its people, and a readiness to sink personal ambition as others took over.

It often meant stifling personal hopes and wishes, seeing a job done in a way you knew could be improved and being ready to serve rather than be served. And after all, was not this the way the Master went? He was the Suffering Servant who made Himself of no reputation and had not where to lay His head. In this new experience of partnership the missionary is being called at least to follow his Master in very truth.

And what of Upper Beeding? Life here is pleasant indeed and we have so much for which to thank God. Should not remembrance of the missionary situation remind us that every minister should be ready to agonize for his people, to wrestle in prayer for insights into the Word of God, to yearn that children, young people and those outside the Kingdom should be brought to the Saviour?

The Church is not a pleasant social club but a battleground for the souls of men. We wrestle indeed against the spiritual hosts of wickedness and in the quiet place we should shed tears of sorrow for those who will not listen. The burden in the Kond Hills was one of poverty and unrelieved suffering while here it is one of indifferent affluence and self satisfied scepticism.

Partnership in mission overseas demands dedicated, self effacing humility and the readiness to suffer for the sake of the Kingdom. Should work and witness in any other place entail anything less? for Jesus said—

'If any man would come after me,
let him take up his cross and follow me.'

Lord give us grace so to do.

"GO YE THEREFORE.."



**Audrey Kimber,
M.S.R.R., Kimpese**

As a youngster, I wanted to be a missionary and follow in the footsteps of my aunt, uncle and cousin who served in China and Africa.

During my training as a Radiographer I drifted into non-Christian circles but in my late 20s I turned back to the church.

Because my work took me to different places I joined whatever evangelical church was nearest and so have had happy associations with Congregational, Baptist, and Anglican communions. During a year of missionary training I gave my life and career to the Lord and, in 1956, went to Congo as an associate of the R.B.M.U. for two years. After six years at the Mildmay Mission Hospital I read of the need of a Radiographer at Kimpese and knew that it was for me. I am glad to be going back to a country and people that I have grown to love and hope to continue to train young people to be good Radiography technicians.



**Jacqueline Whitelock,
Hartlepool**

My home town is Hartlepool and I am a member of Regent Street Baptist Church. I trained as a teacher at Durham and I have spent two years teaching in infant schools, firstly in Hartlepool and then in London.

While teaching in London I began to think that I could be most useful working overseas. I applied to the B.M.S., leaving the decision with them as to where I should work. One year in training in mission is now completed and I look forward to going to Bangladesh.

I know that as I teach and share my faith with the people there so also I will learn from them. My work, like that of any other Christian, will then be part of the total mission of God's Church.



**Georgina MacKenzie,
B.Sc., S.R.N., Upminster**

It is difficult for me to say exactly when and where I felt that God was calling me to missionary service. I had the privilege of being brought up in a Christian home and of attending a missionary minded church. This gave the opportunity of meeting many missionaries. I also attended several B.M.S. Summer Schools and learnt more about missionary work.

At times I did feel that God could not possibly use me, but now I firmly believe that it is his will that I go to Zaire to work and witness for him there. During my time at University I was involved with the Baptist Student Federation and its International Fellowship. After obtaining my degree I began nursing training at the Middlesex Hospital and after qualifying continued there as staff nurse.

There are changing situations but only one gospel

W. Cranston Bell *reflects on China and Trinidad*

I HAVE "belonged" to the B.M.S., and it to me, literally since the day of my birth in Shensi, China; my father began his own service eleven years before that in 1895 in the Belgian Congo; and among my older associates, as a boy and throughout my China service, were some who had brought the Christian faith from Shantung to Shensi in the 1880's.

In the light of this heritage and acquired experience, for me the first noteworthy change is in the length of overseas service. Would I be fair in stating that it is now accepted that this service should be short-term, two, or at the most three, tours of duty overseas? During my own period of training and the term of service in China, the accepted, expected and desired view of such service was that it would be up till retirement after 30 to 40 years overseas. Whether or not the short-term service will prove the better way in which sending churches can help receiving churches with partnership in personnel, the uncertain political climate obtaining in many parts of the world makes such long term service less possible.

But is there not also a change in the thinking and intent of missionary candidates, a hesitation to submit one's self and future to the demands of such service in its long term aspects? Few would be prepared now to accept either the ruling, which used to hold, that no missionary was free to marry, and remain in the Society's service, until the probation period had been completed, or the likelihood for those with families that

there would be long periods of separation. That the no marriage rule was abrogated; that provision has been found for education of children overseas and that much more frequent furloughs are allowed for, are changes that can be welcomed.

But these changes are peripheral rather than central. At the core of the matter are the changes in relationships and status. The truly important change is in the relationship between the mission and the church. In the pioneer and early stages the work and witness of the Christian forces were or tended to be mission centred. There was little question about the control which the mission exercised. Even as a boy I was aware of the authority and status of the foreign missionary in the non-Christian society as well as in the Christian community. Later it was easy to understand and to sympathize with, even to admit, the charge of imperialism which was flung at those of an earlier day, and which of course was brought against us all by the radicals and revolutionaries of our own time. How necessary or even unavoidable such a control was in the infancy of a Christian church in a pagan society, it is beyond the space available here to argue.

The New Testament is aware of the question! But the time had to come and was to be aimed for, sooner rather than later, when Christian work and witness had to be church centred. The missionary ceased to be a director, and became first adviser, then partner, then subordinate; if always still a worker. And even in the earliest days of the Shensi mission of the B.M.S., the church had its own pastors; it was in fact the church in Shensi which asked for the help of the Society; and certainly, as far as I am aware no missionary ever served as full pastor of a Shensi church.

Let us accept that for long, probably too long, it was mission guided and mission dependent. But that ceased to be true from the time of that momentous decision taken in 1933 by the Chinese leaders, against the caution of the senior missionaries of the time, to take the Shensi churches into that Union known as the Church of Christ in China.

Of this Union, the first major coming together of Christians anywhere in the world, far too little is known or heeded. And with the effective



Group of Christian 'learner friends' in China.

working of the church councils which then came into operation the Mission in Shensi took its place as adviser and partner, and its proposals became recommendations, not directives. My own first assignment to work could be said to be an example: it was for me to be responsible, along with a Chinese pastor and under his tutelage, for visitation of country areas, a proposal sent forward from the mission station committee to the Southern District Council and agreed by them.

If space allowed, I would want to note the same basic change which has taken place in the Trinidad commitment of the B.M.S., since our return in 1946. It would be one more illustration of the way in which the mission church relationship has changed so rightly in every one of the earlier areas of B.M.S. commitment; indeed to have it otherwise would have been to have failed in our purpose.

I count it a matter of personal privilege to have shared in decisions which led to this and in the working out of the new forms of responsibility and service which have resulted. And I should add that having striven for establishment of the fully independent authority of the church and the subordination of the mission to the church, I have felt responsible and free as a "servant" of the church, not as a foreign missionary, to challenge its proposals when I

have had the conviction that these were not for the true advance of the Kingdom of God.

There has been of course withdrawal, primarily a physical change, since it involved the actual leaving of the districts or countries in which the mission was engaged. The outstanding example of such a change remains the withdrawal from China in 1951, though we in Trinidad felt the repercussions of that other major withdrawal from the Caribbean in 1896. For Trinidad that lasted 50 years. How permanent is the withdrawal from China? Is it the end, or is it a true change, with a return both possible and practicable? I believe it is the latter, and openly within the decade. But I also believe that it must be of a character so different from the missionary enterprise which preceded 1951 as to constitute a new adventure in Christian response to the summons of the Holy Spirit.

Will the new missionaries for such an adventure be found? Will the changed Christian agencies come into being? The basic condition: You must be a servant. The basic requirement—expressed by Augustine: One loving heart—to set another on fire. The basic response: set forth in that Trinidad "spiritual": *Somebody touched my soul*. And whether that Somebody be the Lord himself or one of the least of His brethren does not matter. These are the things that do not change.

"GO YE THEREFORE.."



**Rosalie Harris,
B.Sc., Epsom**

"The same but different". I could describe myself as someone either resuming the same job in another country, or entering a completely different way of life. Both would probably be true. Having taught secondary school mathematics in Epsom, Surrey, my role in Ngombe Lutete, Zaire, is likely to be basically similar. In an important sense, however, I shall be entering a different world, and look forward to learning to live among people of another culture, outlook, sense of humour . . . and language, diet and climate!

The course at St. Andrew's Hall, Selly Oak, has helped towards a more realistic approach to the future. In College we shared, in an international atmosphere; study, leisure, prayer and problems; all this led to a greater sense of the privilege of co-operating as Christians wherever we are.

So does the place matter? Sharing in Christ's service means playing varying parts; and for me the challenge of working abroad has come gradually, with questionings and doubts, but increasingly forcefully.



**Frank and Rose Mary
Mardell, Brian and Gisela,
Carlisle**

We are both Londoners. Rose Mary came into fellowship at Isleworth Congregational mainly through Girls' Brigade and the Billy Graham Crusade. I came in through Boys' Brigade and Y.P.F. to Emmanuel Baptist Church in Hounslow and was baptized there.

We met and married during my National Service as a 2nd Lieutenant in R.E.M.E. I signed on, so Rose Mary began her nomadic life. Brian and Gisela were born and I qualified as a teacher.

On an unaccompanied posting to Shapjah in the Gulf in 1969 interest in missionary work was stimulated and in correspondence with Rose Mary we began to feel that God was preparing us for it.

The call seemed to fade and was not renewed until Valerie Hamilton, a B.M.S. missionary, came to Aglionby Street Church and said, "The Bangladesh government welcome missionaries. We need a teacher".

So we are on the move again.



**Brenda Earl,
S.R.N., S.C.M., Sudbury**

I do praise the Lord for the privilege of serving him in Pimu, Zaire.

Looking back over my life I can see how God has guided me step by step for his service.

I was converted at the beginning of my nursing training and baptized at Felixstowe Baptist Church. I am now a member of Sudbury Baptist Church, Suffolk.

On completion of my S.R.N., S.C.M., training I became a ward sister. Knowing that the Lord was leading me into further training for his service I took the Tropical Medicine Course in London and three years at the Bible Training Institute, Glasgow.

It was at Easter 1972, at Sudbury Baptist Church, that the Lord spoke to me very clearly through the Rev. John Drane about service for him in Zaire with the B.M.S.

After being accepted by the B.M.S. for missionary service and language study in Brussels I arrived in Zaire in February 1973.

"GO YE THEREFORE.."



**Ann Flippance,
Blisworth**

"Be a missionary, me, never", that is what I thought as I listened to Edna Markwell speaking three years ago at the introductory meeting for the missionary deputation in the Northampton area.

I looked back to my childhood in the small town of Faringdon, Berks. I had grown up in the Sunday School of the Congregational Church where my parents were members, and been educated at the local Grammar School. At 18 I had gone to Training College at Kirkby, Liverpool, and attended a Congregational Church in Alton.

Now I was teaching at the Primary School in Blisworth outside Northampton and attending the Baptist Church, the only non-conformist church in the village. God spoke to me through that talk and so now I am on my way to Zaire, via Belgium for a few months to continue language study. The last two years have been spent at St. Andrew's Hall in preparation for women's work in Zaire.



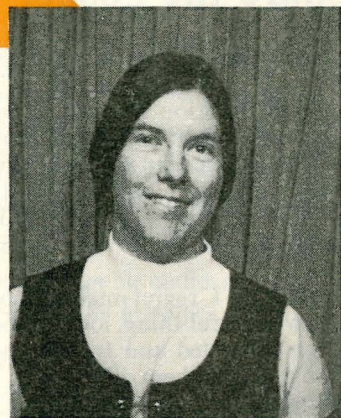
**Annie Horsfall,
B.Sc., Halifax**

I graduated from London University in 1954 and obtained a post graduate certificate in Education of Cambridge University in 1955. Since then I have taught Chemistry in Grammar Schools at Elland and Huddersfield.

I am in membership at the West Vale Baptist Church, Halifax, where I was brought up and where I was baptized in 1950. I have taught in the Sunday School and, for several years, I have been missionary secretary.

I felt the call to missionary service many years ago but I had to remain at home to look after my mother. Since my mother's death last June, the call has returned strongly. I do not know why God wants me to go abroad after so many years of teaching in England, but I know that I must obey.

I hope to go to Brussels in August and to proceed from there to teach Science in a Secondary School in Zaire.



**Rachael Page,
S.R.N., Barton**

I have always lived in Barton, a village three miles from Cambridge. As a family, we attended the Baptist Church in the village and through the love and example of my parents I came to know the love and saving grace of Jesus.

I was educated at the Cambridgeshire High School for Girls and from there went on to S.R.N. training at Northampton General Hospital. After four years at Northampton, I obtained the Part I certificate of the C.M.B. at Southmead Maternity Hospital, Bristol, and have since worked in Ipswich and Cambridge.

I felt led to offer for short term service with the B.M.S. after reading appeals for nurses in the Missionary Herald. I am now happily serving Him in this sphere in Tondo, Zaire.

Be trained to share the gospel

Leslie Wenger stresses the need for training

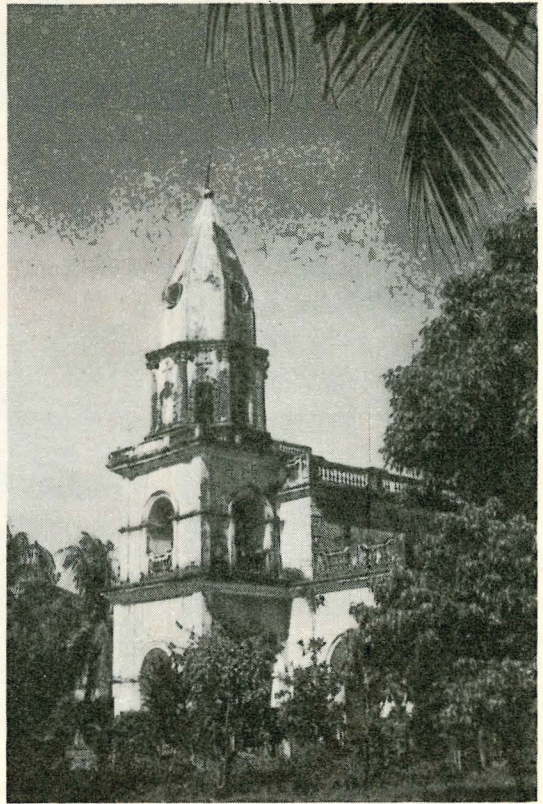
THE question was put: If you had your time over again, what different decisions would you have made in order to do your work more effectively? If I had had in 1933 the foresight which the hindsight of 1973 has brought, I doubt if it would have made much difference.

Though I regret making some mistakes, yet the wonderful thing, looking back, is to see how God overruled and transformed them: so now I do not wish them different.

But I have no regrets for the main decision affecting my life: that I had the privilege of being involved in theological training; the training of those who would be the future leaders of the Church of India; theological training that was both ecumenical and international, drawing on many traditions, from Syrian Orthodox to Baptists, and from American to German and Scottish.

At the Inauguration of the Church of North India in November 1970, four of the new bishops had been my students at Serampore College. At the Serampore College Convocation in January 1971 other former students were present as Principals of other colleges in India. Letters come from former students exercising many forms of pastoral service. All this reinforces my sense of the priority of theological training in missionary strategy right now, while the opportunity remains.

For nearly eight years, through decisions outside my control, I was engaged in district missionary work. Here again, the most lasting work of that time was the monthly class for teachers and preachers. Meeting some of them years later I was encouraged to see the spiritual dividends from that investment in time.



Armenian Church, Dacca, which became the centre of the new College of Christian Theology.

If I were to be sent back to district work I would give even more emphasis to this and I wish that all district superintendents would see that however much time they are obliged to give to direct pastoral problems, settling disputes and keeping accounts, these must never be allowed to crowd out the time essential for the building up of the natural leaders of the community in Christian faith, knowledge and fellowship.

Our work at the Pastors' Training School in Dacca is more recent. Yet already we can rejoice in what our former students are beginning to do in pastoral work, reading rooms, hospital chaplaincy and the like. In the light of 1973 I have no quarrel with the decisions by which I was sent to three different types of theological training.

It may be thought that one decision, which was made by others at Serampore College, but which took up a great deal of my time, was mistaken. I had special responsibility for the extensive building programme at the college in the early 1960s: building bricks and mortar taking up time which might have been given entirely to building persons. Several of these buildings are now hardly used, because political and ecclesiastical events have affected the college. But I remembered that in the 1880s, Serampore College's imposing building was called "Carey's Folly". Built in 1818 it was not till 1918 that Carey's vision was recaptured and not till the 1930s was it used to the full. Carey's vision was dismissed as folly fifty years after his death, and recognized for its real worth only fifty years later still. The building programme of 1960—was it a mistake? In 1973 it is too soon to tell.

Rather than look back to 1933, what of 1973,

and if I had a few more years, five more years, to give, what then?

Theological training would remain as top priority: even more so! The subject matter and method of training for the 1970s would be different. More emphasis would be laid on pastoral subjects, even on techniques. And yet, when I meet the students we drilled in Greek and philosophy and other academic subjects along with the Bible, I do not find them lacking in pastoral quality! There are new exciting possibilities for theological training now which were not possible in 1933. The chief is theological training by extension. We stumbled into this in East Pakistan in 1968 because of the sheer economic problems involved in bringing students for residential training in Dacca. I admit that I hesitated at first. But the College of Christian Theology was established in 1968, primarily to give training to students who could not give the time to come for training at Dacca.

Students of the Pastors' Training School, Dacca, during a Retreat in the old Armenian Church.





Serampore College theology students: everyone comes from a different language area in India, Bangladesh, Burma and Sri Lanka.

The first thing we had to do was to prepare textbooks in Bengali, for we had to begin in 1968 with almost nothing. Looking back, perhaps I should have given more time to the preparation of such books and been less impatient to get courses started and students enrolled. But in spite of our mistakes a dozen courses can now be taken at College level, and the Rev. Barnabas Mondol, who is now Principal of the College, writes that twenty three students in different parts of Bangladesh are taking these courses.

Since we began we have learnt of the great advances made in extension training in Latin America. If I had another five years I would try to draw on their experience and reckon the adaptation of their methods as our priority.

My colleague, David Rowland, has similarly reshaped the Pastors' Training School programme by concentrating on extension classes. He spends a fortnight at a time twice a year in selected centres. During this time students engage on intensive study and during the rest of the year continue with guided study at home. This is reaching many more people who could never have afforded the time and means to come to a residential school.

At present in free Bangladesh the door is open for missionary work and there are new opportunities. How long will these opportunities remain? There is urgency in the need to train those who will lead the Church's thought and enterprise.

The contribution that missions can make in specialist fields is recognized by governments and has a "market value". The door for such work is likely to remain open. But the contribution of evangelism to the moral renewal of a nation's life is not easily seen. It is foundational, and foundations are not visible! Still harder to see is the need for theological training, for this requires long term vision. Yet this is even more foundational, if the Church is to be truly the Christian Church in the years to come. The Church needs to summon men and women to pastoral service which has no "economic value" to attract them, and to give them the necessary training.

This is a special field where missionary assistance is urgently needed, while the doors remain open. Where are those who can render such assistance? Yes, indeed how I wish I could have another five years.



Lottie and Clifford Parsons, London



**Trisha & Boyd Williams
and family, York**

Our awareness of a call to full time service had been with us both, separately and together, almost from the time of our conversion. A call that almost always carried with it the awareness that it must involve mission work overseas.

After a part time course at Birmingham Bible Institute, also engineering and nursing, we were led to Spurgeon's College; and then to accept the call to Acomb Baptist Church, York, in 1967.

Then came the awareness of the need to consider moving and it became increasingly obvious that the Lord was calling us to Brazil.

The call has come in a variety of ways over several years. A missionary book; our former minister; a letter to a student from a B.M.S. missionary; the death of a Spurgeon's student. Tony Varden, designated for Brazil; a B.M.S. film; prayer tape and Bible reading. God has used many ways to work out his will in our lives and to lead us in his way.



**Elizabeth & Nigel Jones,
Cuckfield**

Journals, advertisements, letters, newspapers, requested or un-requested, all seem to arrive at a doctor's house. Among these are various missionary magazines and it was about the end of last year that we noted in one after another the plea for doctors.

There were hospitals and nurses, and patients by the hundred, but no doctors. Nurses were performing doctors' work for which they had not been trained and even the Africans were reported as saying, "Is there no one who cares anymore?"

Then we heard of Dr. David Masters. He had waited a long time for a locum, if he left Pimu without a doctor it might have to close or be taken over, so there was only one thing to do; to go, and we count it a privilege.

Although our duties in Zaire will

Writing in the April issue of Quest Clifford Parsons described how he decided to become a missionary during an address given by the Congo missionary Alfred Stonelake. That was forty years ago. Married in 1940 Clifford and Lottie Parsons then served for nineteen years in Angola, for the greater part of that time at San Salvador. In 1959 Clifford became Assistant Overseas Secretary at the Mission House and was to guide the Society and its Committees in regard to the work in Angola and Congo during the years of turmoil in both countries.

From the Secretary's desk he withdrew to the west country to teach and write, for three years from 1966-1968. In 1969 he accepted the invitation to become minister of the Abbey Road Church in north-west London and shared in the work of the Abbey Missionary School. He was Chairman of the B.M.S. in 1971-1972.

Now Clifford and Lottie Parsons are in Curitiba, Parana, Brazil, where for the next twelve months Clifford will serve as Secretary for missionaries' affairs. Next summer they will move to Sao Paulo in preparation for the opening of the Hostel for missionaries' children in August 1974.

primarily be to carry on the medical work we felt drawn to Pimu so that it may continue as a centre of Christian witness. As Christians we know there is one thing more necessary even than medicine, that is to know Jesus Christ and experience salvation which comes only through him.

**"GO YE
THERE-
FORE..."**

All one in Christ Jesus

A missionary's testimony

Derek and Sally Allan are B.M.S. missionaries at Kisangani, Zaire.

IT was on Christmas Eve that we learned that Sally's father had leukaemia. The diagnosis had been made in September but our family had decided to withhold it from us as we were settling into the start of our two-year term of service. A worsening of his condition had prompted this letter.

So far from home, we felt helpless. We were facing one of the hardest things for a missionary, to be cut off from one's family at a time of stress. Letters and a tape received in January all spoke of great improvement and of hope, but this was abruptly shattered by the news brought to us on February 9 that he had died two days before, his body unable to cope with a sudden crisis.

We were in the middle of a prayer meeting when Pastor Litwambela, his wife and Margaret Hughes arrived, having had a telephone message from Betty Cooke, B.M.S. representative in Kinshasa. The news, short of details, was soon told and at first there was just a numbness. We turned almost involuntarily to the Pastor for words of comfort, and God prompted him to read the first seven verses of John 14. He spoke very simply of eternal life through Jesus and then we turned again to prayer, looking for strength and guidance for ourselves and for our family at home.

We went round to the Pastor's house in order to try to telephone home, while two of our friends stayed on to babysit. Sitting in the Pastor's office, numb and tired, we tried to explain at intervals to various operators which number we wanted and that Workington was not in London. As the minutes passed and half an hour became an hour and then an hour and a half, we praised God silently for these fellow-Christians whose mere presence, sharing in our time of need, was such an encouragement. It is

not easy for a Zairian to act as Pastor to English missionaries, but his natural identification with us and his counsel helped us immensely.

At last, after two hours, we had a connection and all the questions which we had been asking ourselves came into our minds again: 'What happened? How is Mum? Should we come home?' But the line was very bad and we had to shout into the mouthpiece and strain to make out answers. What little we did hear was as re-assuring as we could hope for and Sally's mother had said not to come home, though we deferred that decision until we knew more.

The concern felt for us by the church was most moving. Although they were a little apprehensive by our reactions at first, many had had close contact with death themselves, in a country where medical services are scanty and child mortality relatively high. The people here show their grief very openly, almost dramatically, which helps them to come to terms with it and the Pastor remarked that Sally's peace was a testimony to them. Prayers were asked for on the Sunday morning and Paul's words about the Body of Christ were certainly true: "If one member suffers, all suffer together".

When someone dies, the custom here is for the whole family to come and spend a week or more with the immediate family of the dead person. The Pastor proposed, because we were so far from our family, that the family of God, our brothers and sisters in Christ, should join with us one evening. And so they did, Pastors, missionaries, church members and the Chorale de Kisangani (the excellent choir drawn from all the churches) all crowded on to our veranda to share some Scriptures, a short message from the Pastor and response from Derek and the singing. The songs spoke first of sadness and difficulty, but always of assurance in God. Later, the tone changed to confidence and triumph in the Lord. Nor was it inappropriate that the clatter of 'Coca-cola' tops mingled with the singing as we praised the Lord, the Giver of life. The memory of the occasion remains vivid and we were able to send a tape of it to Sally's mother.

Obviously, a certain distinction between missionaries and local church folk will always exist and it would be pointless to insist otherwise; but we are aware now as never before that we are 'all one in Christ Jesus'.

Background to Prayer

Missionaries of the B.M.S. were serving in China for 90 years. It was on 28 September, 1952, that the Rev. H. W. Spillett, the last B.M.S. missionary to leave China, arrived home. A chapter of B.M.S. history was closing. No doubt the witness in China continues and still today there is news of a Christian community that keeps faith.

For the B.M.S. another chapter in its history was about to

open in Brazil. Eight months after Mr. Spillett's arrival home two other missionaries, who had served in China, left this country for Brazil.

It was on 9 May, 1953, that the Rev. A. C. and Mrs. Elder left for Buenos Aires en route for Brazil. As a result of the report they prepared on that visit the B.M.S. Committee decided to begin work in the State of Parana, Brazil.

During August China and Brazil are linked in our prayers. We are able to remember Christians in China and our remaining link with China through the work of Dorothy Smith in Hong Kong.

Missionary Record

Departures

- 10 May. Miss B. Fox and Miss H. Pilling for Kinshasa, and Miss D. M. West for Yakusu, Zaire.
- 13 May. Rev. C. J. and Mrs. Parsons for Curitiba, Brazil.
- 18 May. Miss G. Mackenzie for Brussels for study, prior to service in Zaire.
- 24 May. Miss A. Kimber and Mr. and Mrs. J. Whiteley, and family for Kimpese, Zaire.

Arrivals

- 9 May. Mr. and Mrs. B. Windsor and family from Calcutta, India.
- 16 May. Miss M. A. Smith from Ludhiana, India and Rev. J. D. Rowland from Dacca, Bangladesh.

A TIME TO GIVE

The B.M.S. needs at least one-tenth more from the churches by 31 October.

A TIME TO GIVE

is the title of a leaflet which explains why the increase is required.

Copies of the leaflet are available for free distribution from:

**The Publications Department,
Baptist Missionary Society,
93 Gloucester Place,
London, W1H 4AA.**

Gwenyth Hubble (1906-1972)

Tributes to the life and work of Gwenyth Hubble are contained in a small booklet prepared by Dr. E. A. Payne. Copies can be obtained free, from:

Mrs. A. B. Miller,
St. Andrews Hall,
Weoley Park Road,
Selly Oak,
Birmingham, B29 6OX

Acknowledgements

The Secretaries acknowledge with grateful thanks the following legacies and gifts sent anonymously or without address. (From 25 April to 1 June 1973 inclusive.)

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“GO YE THEREFORE..”



**Pat Woolhouse,
B.A., Peterborough**

From my early teens I was brought up in Park Road Baptist Church, Peterborough, and was a member of the young people's organizations there. I had many opportunities to hear about missionary work, but never considered the possibility that God might call me to share in the Church's mission overseas.

By the end of a fortnight at a B.M.S. Summer School I was sure that God wanted me at least to offer as a teacher for Zaire. I could not help hoping that offering would be sufficient!

During the next seven years I learned much about how God enables, having called someone to a task. The urge to offer as a missionary has not always been strong. Indeed, I have sometimes doubted if the "call" was ever real, but finally realized that real peace would only follow a serious offer. Since being accepted, this has been confirmed as the right course and I am now looking forward to going to Kimpese, Zaire, in August.



**Susan Evans,
S.R.N., S.C.M., Knighton**

Although encouraged by my family to attend church regularly it was not until I was fifteen years of age that I came to accept Jesus Christ as my Saviour. Since then I have been interested in serving the Lord overseas. This interest has developed over the last seven years once I began my nursing training.

My nursing career started when I moved away from mid-Wales to train at Hammersmith till 1970; and from there to Poole in Dorset to train and practise as a midwife till 1972.

A six month theatre course in October took me back to London when I felt that it was now time to apply to the B.M.S. for a period of two years, at first.

I am grateful to my home church and minister in Knighton for their support and encouragement to me through my application to the Society. After language study I hope to serve as a nurse in Zaire.



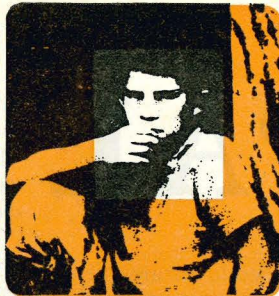
**Christine Farrer,
S.R.N., S.C.M., Paignton**

I grew up in Paignton, Devon, where I was baptized, and I am now in membership there again, at the Winner Street Church, after some time with the church at West End, Hammersmith, London.

In both churches I have been a member of Girls' Brigade. I qualified as a nurse and midwife in the London area, and have recently completed a very happy and profitable year's training at St. Andrew's Hall, Birmingham.

I am now in Belgium for about ten months studying French and later Tropical Diseases, before going to the Republic of Zaire to work, as a nurse, with the church there.

I am going because I believe this is God's will for me at the present time and his love, shown in Christ, compels me to respond to his call.



MISSIONARY

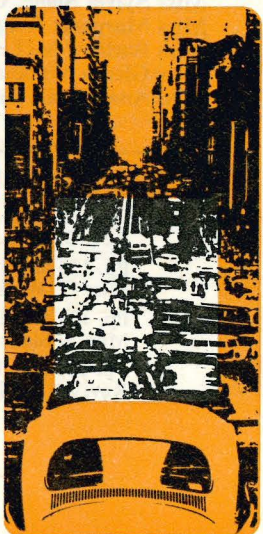
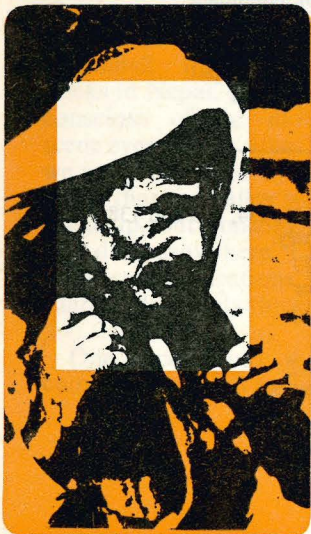
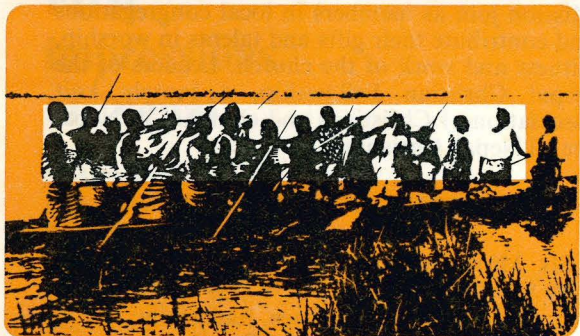
HERALD

THE MONTHLY MAGAZINE OF THE BAPTIST MISSIONARY SOCIETY

SEPTEMBER 1973

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NEPAL

This month our Missionary Herald features Nepal. The introductory article on this page is provided by Rev. Frank Wilcox, Executive Secretary, United Mission to Nepal.

The Kingdom of Nepal is a small, independent country, located in the central part of the long Himalayan Mountain range of Central Asia. It is set down between India on the south and the Tibet region of China on the north. Until about twenty years ago it lived under medieval conditions, closed to contacts with the rest of the world.

A radical change of government took place in 1951 and since then Nepal has been embarked on a vigorous programme of development and the making of a new Nepal. It has made arrangements with numerous foreign governments and international agencies to assist in this nation building work. Nepal has also made agreements with Christian mission organizations to enter the country and serve its people. One such organization is the United Mission to Nepal.

In 1954 ten Boards and Societies joined to form the United Mission to Nepal. Since then others have joined until now, in 1973, there are twenty-seven member bodies, of which three are associates. Home offices of these mission boards are located in Japan, New Zealand, Australia, India, England, Sweden, Norway, Finland, Germany, Switzerland, Canada and the United States.

They represent a dozen different denominations and churches, and presently have nearly one hundred and ninety workers serving under the United Mission to Nepal. Headquarters of the Mission is located in Kathmandu where its Board of Directors and Executive Committee meet periodically to formulate policy and direct the affairs of the Mission.

The U.M.N. operates in Nepal in response to an invitation from, and under terms of an agreement with, his majesty's government. The current five year agreement, subject to renewal

in 1975, spells out quite explicitly what the Mission may and may not do in Nepal. Within these limitations the Mission has undertaken service projects in health services, education and economic industrial development.

These include five hospitals, several community health projects, two boys' high schools, a girls' high school, assistance in several other mountain schools, and a technical training industrial centre. At the industrial centre construction of a hydroelectric power scheme, and Nepal's first plywood factory are well under way.

The Mission is also engaged in training nurses, para-medical workers, teachers and technical craftsmen. It assists students in higher training through its scholarship programme. It promotes the use of literature and related aids through its communications committee.

The Christian church in Nepal, small but growing, numbers about five hundred members scattered across the land in some twenty-five congregations. The U.M.N. has no organizational ties with the church, but workers of the Mission join as members in local congregations and contribute their gifts and talents in worship, witness and work of the church. Leaders of the Nepal Christian Fellowship, a loosely knit association of Christians and churches in Nepal are all Nepali Christians.

Six Missionaries appointed by the B.M.S. now serve with the United Mission to Nepal. They are:

Miss Margaret Robinson, Kathmandu
Miss Sylvia Slade, Okhaldhunga
Miss Margaret Kingsley, Pokhara
Miss Barbara McLean, Jaubari
Miss Glenys Walker, Amp Pipal
Miss Anna Weir, Amp Pipal

Photo credit: Pp. 131, 132, 133, 134, 135 and 138
Rev. B. W. Amey.

Pp. 136 and 137
Miss G. Walker
Pp. 139 and 140
Miss S. Slade
Pp. 141 and 142
Rev. A. S. Clement



A general view of Amp Pipal. The school buildings can be seen on the hill (right centre). The hospital buildings are at the foot of the hill and the administrative block slightly more distant.

First impressions of Nepal

by Anna Weir

B.M.S. missionary now at Amp Pipal, writing on arrival in Kathmandu

"As the mountains are round about Jerusalem, so the Lord is round about His people henceforth and for evermore."

This is the wonderful thought that ran continually through my mind during my first weeks in Nepal. Indeed it is impossible not to be conscious of the mountains dominating the scene everywhere. Here in the Kathmandu valley we are surrounded by them on all sides. Legend has it that the valley was once a great lake now dried up, but amazingly fertile. Everything can and does grow here. Unfortunately, because of poor communications, the produce cannot be shared adequately throughout the country.

One is conscious of living in a largely agricultural society. The sight of men and women

tending their crops in a still primitive fashion is so picturesque that it is easy to forget how physically hard their work is, and all the year round too. Even in a large city like Kathmandu, the livestock, who seem to naturally have the right of way, are more trouble than traffic to the pedestrian. It will be interesting to see in a few years' time how the authorities cope with both, as daily there seems to be more traffic on the roads.

Some people romantically believe that life lived so close to, and so dependent on the land, contributes largely to the deep religious feeling which they imagine will be easily apparent in the lives of the population of this sub-continent. It comes as rather a surprise to find at least in a large urban centre like Kathmandu, this feeling does not exist to anything like the extent believed in the West. Here it is easy to find many sceptics among both young and old. Young people seem as restless as they are anywhere. To many people, material prosperity appears to be the road to happiness. They have not yet had time to become disillusioned about that.

As we watch the Nepalis at work, the real meaning of toil comes home to us. Everything seems to take an enormous amount of time and effort. Every day we see men carrying un-

believably heavy loads. These loads are often carried long distances, along dusty roads, uphill and in very hot weather, when we Europeans find it difficult to carry the smallest parcel. Even domestic duties such as washing and cooking involve physical strain. All this by people whose level of nutrition falls far below ours.

As they see more foreigners one wonders how they contrast their standard of living with ours, and what effect this has on the gospel we bring. While we are with them in their desire for improved standards and better things, it seems a pity that where material progress is seen, all the vices that go with it, including unbelief, are also seen to be creeping in. It is perhaps a salutary lesson for us foreigners to realize how few real necessities there are in life. Our health workers discover, in places, that it is quite possible to work without tables and chairs!

Despite these conditions, and the lack of variety or entertainment in their lives the Nepalis are a gay and colourful people, very fond of music. Everywhere you go, the strains of Nepali, Indian and occasionally Western music follows you. The first two are so insistent that they almost become a part of you. The people are very friendly and helpful to foreigners which must make our lives much easier. Few people

find it difficult to become fond of this country and its people.

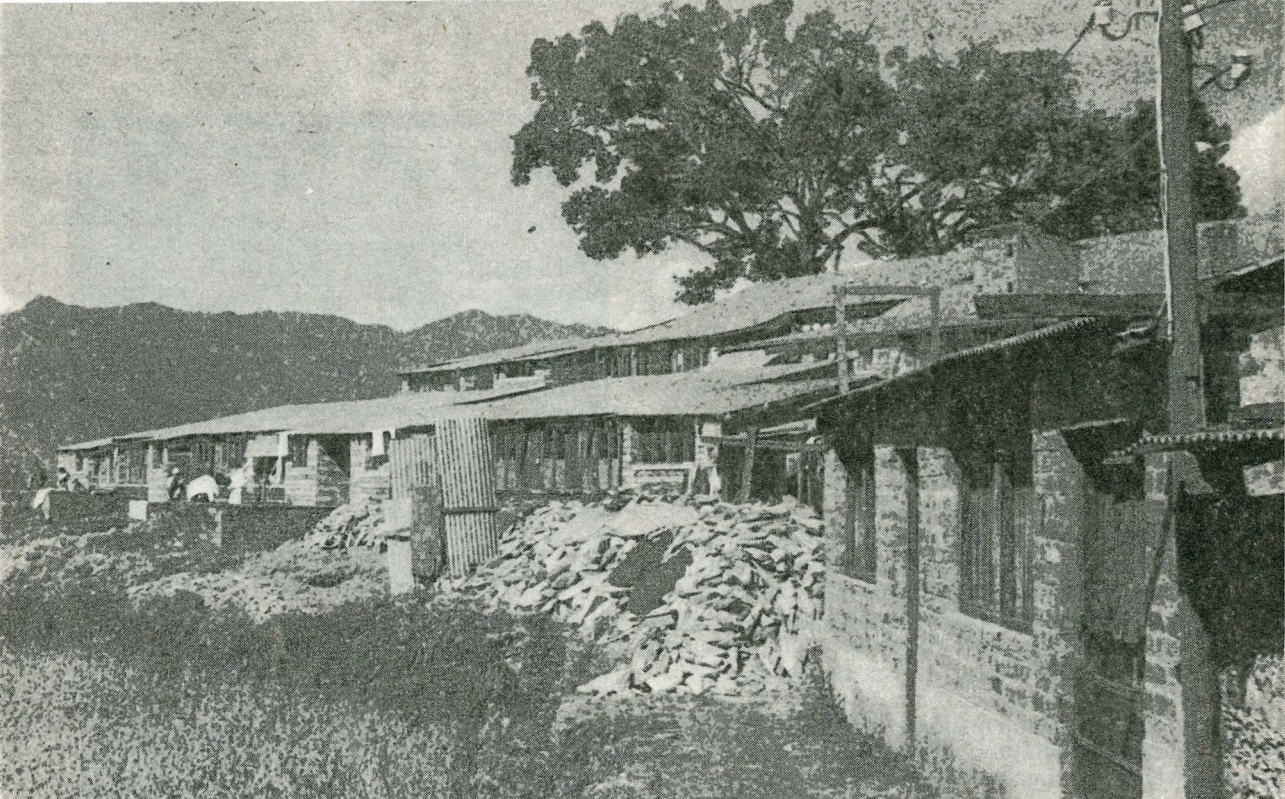
The ease with which a Nepali nurse was willing to allow a dozen or so strangers to investigate his house illustrates their attitude. Darkness is the most striking feature of these homes. After entering, a short time had to be allowed to become accustomed to the gloom. The downstairs part of the home is inhabited by the family animals, perhaps a buffalo and a couple of goats. A wooden ladder takes you upstairs to the part inhabited by the family, not very large and usually free of furniture, apart from perhaps a bed.

One of the saddest sights of Kathmandu is that of the world travellers wandering about the city. Of late, the plight that many of them find themselves in, has added greatly to the burden of the Shanta Bhawan Hospital, and to the social department in particular. It is clear that many of these young people have not found the answers they hoped for in the East. Instead, tragedy, physical and mental, has awaited them. Apart from our hospital staff who meet them incidentally there are a few other Christian workers seeking to help them.

Children of other lands are always fascinating



A typical Nepali village clustered on the hillside.



The dispensary was opened at Amp Pipal in 1958. It was part of the Community Service Project of the United Mission to Nepal. Two nurses located at the dispensary soon discovered that there was considerable need for medical assistance in the area and as the work grew it was decided that a hospital should be erected. The building of the hospital, pictured above, began in 1969 and construction work still continues. Amp Pipal is about 4,500 feet above sea level and all the materials used in the building of the hospital had to be carried by hand from an air strip 2,000 feet below entailing a walk of seven miles. The hospital has three wards and is listed as a 15-bed hospital but often there are 30 or more patients requiring attention.

and Nepal's are no exception. It seems that every child in the Kathmandu Valley, from the time he or she begins to talk, knows the words "hello" and "bye-bye". A little later many add "Good morning madam, please give me stamps" to their repertoire. It is saddening to realize that many of these children will die before reaching the age of four years.

An important outlet in the lives of the Nepalis is the many festivals held throughout the year. These are very gay affairs and much looked forward to by the population.

Also on a religious theme, it has been said of Kathmandu that there are more temples than people in it. This is a gross exaggeration of course, but one becomes increasingly aware of

these temples, and of the many idols found in the city. We are apt, mistakenly, to take these idols lightly, but in wiser moments we are conscious of the evil that surrounds us because of them. The idols can be a constant reminder that we are engaged in a spiritual struggle. "Not against flesh and blood." On a practical level this struggle is not made easier by the below par physical health borne by so many of the missionaries.

This is a very interesting time to be in Nepal, as she seeks earnestly to enter the modern world. She is striving to raise her standards of health, education, and quality of life. We feel privileged to have some share in this effort. "Working in the name and spirit of Jesus Christ" we are here to witness to Him "in word and deed".

Mission shares with government in education

by Barbara Maclean

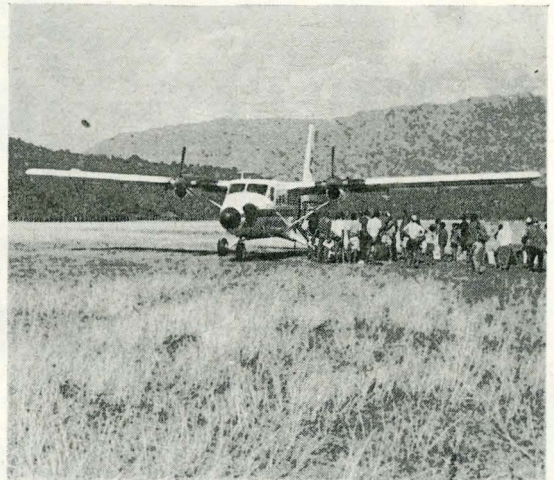
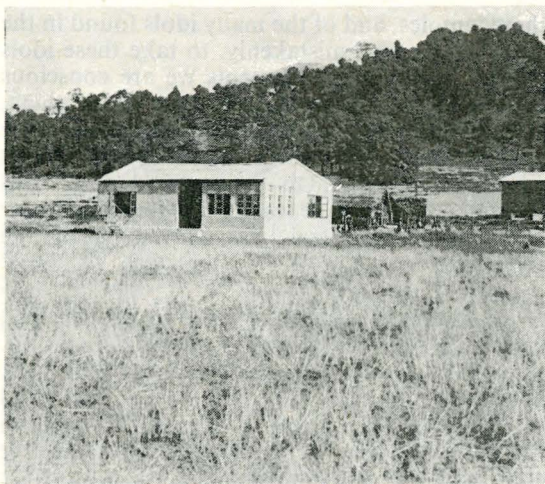
B.M.S. missionary at Jaubari

THE country's new Five-Year Education Plan is now in its second year of implementation. During the first year the plan was applied in two selected districts for experimentation. Thirteen more districts have been brought within its purview this year.

The third year will see its extension to fifteen more districts and so on until the fifth year, which will make the plan nation-wide in its scope.

To meet the new objectives vocational education is receiving special emphasis and higher education is being correlated to the job opportunities of the future.

Attempts are being made to raise the standard in the selection and publication of textbooks and



If the weather is suitable the small Twin Otter leaves Kathmandu for the Gorkha district twice a week. To reach Amp Pipal you alight at the Palungtar air strip (above), check in at the airport buildings (below) and then begin the journey by climbing the hill behind the buildings. Margaret Robinson and carriers climb towards Amp Pipal (right). Jaubari is a further eight hours walk beyond Amp Pipal.

reference materials. Scholarships are being instituted for the benefit of talented but economically handicapped students.

The object of each level of education is being clearly defined. Primary education is to be given in schools of classes I-III, aiming at literacy. In five years 64% of 6-8 year-olds will be in schools.

Lower secondary education is to be given in schools of classes IV-VII. Stress will be laid on inculcating a spirit of loyalty to Crown and country, discipline and responsibility. 40% of primary students will go on to lower secondary.

Secondary education will be given in schools of classes VIII-X. The usual subjects will be taught with the addition of vocational courses, e.g. agriculture, which will be compulsory, designed to produce skilled workers.

All teachers will require to have training according to the level at which they teach. The teacher training programme is, at present, faced

with two problems: how to increase the number of trained teachers and keep schools running and, how to improve the standard of training.

The country has had three types of schools:

- (1) Government schools—financed and run by the government.
- (2) Public schools—financed partly by government grants and partly by fees, private contributions and levies.
- (3) Private schools—established and run by private individuals or religious missions that receive no government grants.

There will from now on be no schools except those that operate according to the National Education System. If any Mission wants to assist schools with its teachers, it will be required to extend such assistance to the education ministry of His Majesty's Government. The latter will then depute them to schools.

Jaubari School, situated among the hills of the Gorkha District, belongs to the second group mentioned above. Two of us have been seconded by the United Mission to Nepal to work here. For several years this school was, at the request of the village people, directly run by the Mission.



The standard of teaching was so raised that permission was granted for classes IX and X to be opened, thus giving it the status of a high school. At this point it had to be handed back to the control of the local school committee as two Mission run high schools in one district was against government rules, and there already was one in operation.

Despite all the assistance that has been given and despite the fact that this school serves a very real need in that it caters for students coming from some of the most northerly areas of the country, it never seems to have got over its teething problems.

There is a constant battle for existence. For much of this past term we have lived under the shadow of perhaps having to close, due to staffing and financial problems.

The headmaster, a very capable man with real qualities of leadership, is first and foremost a business man. The school committee, a group of local village men with very little education themselves, do their best through the many crises but they can give no leadership on any educational matters.

Gorkha is one of the fifteen districts which will come under the new plan as from December. If we receive permission to continue here, and this is not yet certain, the changeover should not be too noticeable. We are already used to teaching on Sundays and having Saturdays as our "day of rest", etc.

We have been here at the invitation of the people and have known a real welcome amongst them as teachers. Several have quite openly stated that they are not interested in our religion, but there have been others, who, of themselves, expressed a desire to learn about our faith. This has resulted in a small group of girls meeting to read the Bible and sing with us. A south Indian Christian, also on the staff at school, leads a similar class for boys.

As the light of knowledge penetrates the darkness of men's minds so may the light of the glorious gospel of peace shine through the darkness of their souls, and may we ever be faithful in proclaiming the wonderful deeds of him who called us out of our darkness into his marvellous light.



Classes held on the playground of Amp Pipal school and (right) Jenny Degg, C.M.S. Missionary, at Amp Pipal, encouraging boys to wash their hands during a health lesson.

The A B C of education at Amp Pipal

by Glenys Walker
B.M.S. missionary at Amp Pipal

A—the beginning

"Unnati . . . phyllos pukarau . . ."—let us hope that progress will spread. So the Nepali national anthem, beginning each school day, echoes our prayers.

Amp Pipal school, perched high on a hill-top, was the beginning of the United Mission's involvement in education in the heart of Nepal, the hills of Gorkha. Fifteen years ago, school was being conducted under a tree by one missionary teacher. Within one year the Mission formed a

school board with the villagers. Land was bought, materials were bought and so a missionary builder and local labour brought it into existence.

B—our buildings

What a shock for those used to the well-built, well-equipped schools of Britain! The stone buildings are tin-roofed—rendering teaching impossible for a good proportion of the rainy season, and have mud walls and floors, filling the rooms with dust in the hot season! Light comes in through shuttered openings.

Normally this is fine, but in the rains and winter, we have to choose between being wet or cold, and being able to see! The only facilities provided in each classroom are the teacher's table and stool, a blackboard, and benches for

C—the children

Amp Pipal school has about 450 pupils, 90% boys, aged five to twenty-five, whose clothes range from smart uniform to tattered rags, and whose behaviour differs little from children anywhere! So much could be written about them

but let me introduce you to just two boys in the second grade.

Top Bahadur, dressed in a long T-shirt that seems to be more holes than shirt, and shorts held up by string and in desperate need of several patches, is twelve years old. His father owns only two fields where Top weeds the crops for about two hours each morning. He eats his morning meal of rice, lentil sauce, and curried potatoes, and then comes to school. His pencil is just a stub, his notebooks single sheets of paper and he just does not have most of the text-books he needs.

Sitting right next to him is Krishna Prasad who is also twelve. His Brahmin family is wealthy and his clothes compare very favourably with Top's—almost-clean shirt and shorts showing no signs of wear at all. Next week he will be wearing a different shirt, being the fortunate possessor of at least two sets of clothes. Krishna's day begins very much like Top's, weeding crops in one of the very many fields his father owns. His morning meal is similar but of greater quantity and variety than his friend's—his curry is made from vegetables as well as potatoes, his

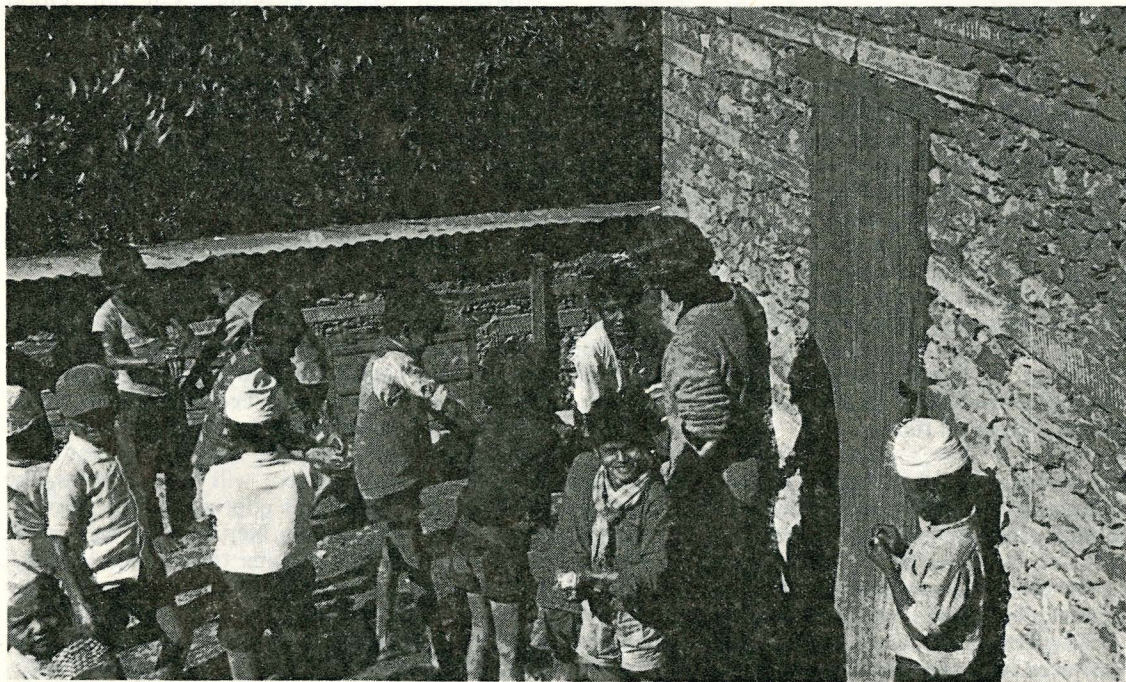
helping of rice about twice as much as Top's. Meat is forbidden by caste rules but vegetables, fruit and eggs are plentiful. His family own two buffalo so there is milk to drink too. When Krishna walks for an hour from his village to school he brings with him two pencils, a razor blade to sharpen them, one exercise book for each subject, and a full set of required textbooks—all carefully packed in a new bag.

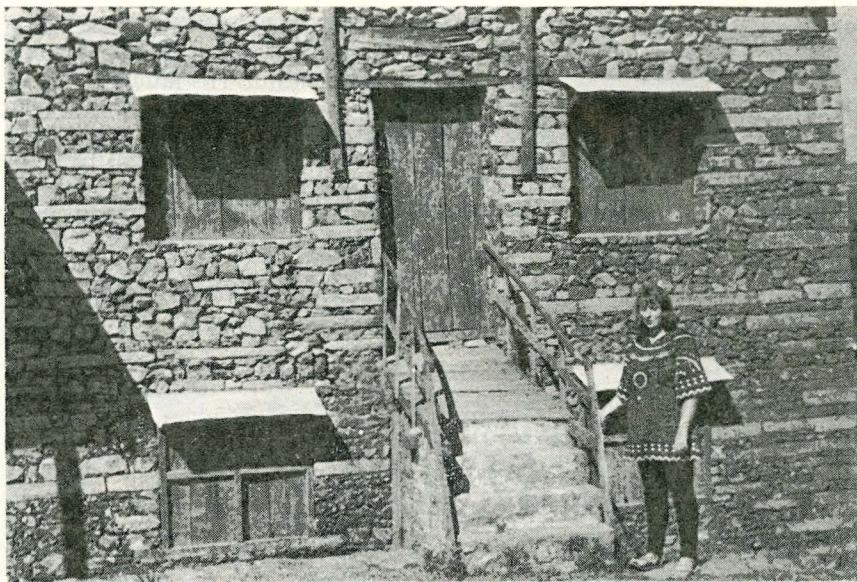
So far I have mentioned only one school but Amp Pipal Middle School is only one of the

D—District Schools.

The educational work of the United Mission to Nepal comprises eight schools within two days' walk from Amp Pipal. Four of these teach grades I–V and three are Middle Schools (grades I–VIII). The U.M.N. also runs one full High School which teaches all grades from I–X. Another High School in the area benefits from the U.M.N.'s secondment of two missionary teachers.

After the commencement of work in Amp Pipal, requests came from these villages to help





Glenys Walker standing outside her classroom at Amp Pipal school.

set up schools. The U.M.N. helps these district schools by recruiting and paying the Nepali teachers, since the school fees cannot cover this. In only three of the schools are there missionary teachers.

E—Education.

What sort of an education do the children of our schools receive? They are taught according to the curriculum set out by his majesty's government of Nepal. The teachers are, for the most part, untrained. The majority have only the school-leaving certificate—a national examination at the end of grade 10. The U.M.N. gave a lot of in-service training to teachers from the beginning and the government is now beginning to recognize the value of this type of training. Until training is an essential qualification for teachers in Nepal, most of the learning will continue to be by rota with very little understanding and no fun.

So far there has been no mention of any Christian activities in school. The reason is simple, though perhaps surprising for a Mission school; there are none. The agreement with the government under which all U.M.N. work is carried on allows no preaching of Christ. We hold private meetings in our homes for any children who are interested in learning about

Jésus Christ and while the schools remain under Mission control they are allowed to include as holidays Sundays and Christian Festivals.

The latter give us an opportunity to invite the children to special meetings. On our Good Friday half-day holiday about forty Amp Pipal schoolchildren sat spellbound listening to the story of Easter and the difference Jesus can make to them. None of those who came had ever heard even the name of Jesus before. His love came so fresh and new to them that they wanted to hear more and more of the God who loves, not oppresses, who longs to give, not to be continually appeased.

What of F?

The future of the Mission schools? Under the government's new five-year Education Plan all privately-run schools become government schools. This is scheduled to affect our district in November, 1973 but as far as we can see, although the government will be in control, the U.M.N. personnel will continue to be allowed to teach in schools in Nepal. This is a great challenge and we welcome the chance to work with the government for Nepal. We praise the Lord that, as Mission oversight was his plan previously, so co-operation with the government is his will concerning these schools in the future.

The Christian influence of dispensary and hospital

by Sylvia Slade

B.M.S. missionary at Okhaldhunga

"Please stay until tomorrow morning so that we can give your baby some special fluid to drink and an injection tonight and tomorrow morning before you go home."

What a decision these young parents had to make! A beautiful eight month old baby boy lay exhausted on his mother's lap. He had been sick for several days with diarrhoea followed by vomiting and was now very sick.

The nurse was trying to do the best for this young life as she read the uncertainty and anxiety on the faces of the parents.

It was obvious that it had been a struggle for them to make the decision to come and seek advice, now what should they do?

This couple's problems were multiple. No cooking pots, no food to cook, a strange place, people they did not know. Home was three hours walk away, little money, probably not sufficient for food and medicine, and a sick baby. Just what should they do? They stayed.

The child improved quickly with fluids and medicine and next day as promised was allowed to go home.

It has been interesting to note in our daily register that more than ten other patients have come from this couple's village recently.

Climbing trees to cut the leaves for animal food is a daily occupation for thousands in the



hills of Nepal. Falling out of the trees is a daily hazard too, resulting in broken bones and head injuries. As one young patient was being stitched up after such a fall his older brother kept saying, "Now stop making a fuss. I've brought you here so that you get better quickly;" which he did.

It is often a battle to make people stay and a further battle to keep them long enough for both them and us to see any signs of improvement in their conditions.

Immediate recovery is what we would all like to see, but due to the delay in seeking medical aid this is not always possible. The local "medical man" or spiritual medium will be consulted first; then, if his cures are unsuccessful, the Christian Dispensary or hospital will be approached. As in all countries the price of medical care is continually rising. For many of the farmers in the hills of Nepal their money is tied up in their animals and fields and so they have little ready cash for the luxury of medicine.

Who can afford to pay and who needs charity is always a difficult problem. The exterior dress of the hill people gives little indication of their financial position, increasing the problems of assessment.

Curative medicine of a hospital or dispensary is not sufficient to help people to improve their health potential. With some medicines we are able to give literature on disease prevention. Posters tell how to make toilets and the advantages of vaccinations.

The nurses during their time of training receive special instructions in Public Health teaching. Each hospital or dispensary has its own Community Health team reaching out into the surrounding district.

The institutions act as a centre of Christian influence through the caring work it undertakes. Literature is available for people to read during their stay in hospital. A book or pamphlet is often the means of starting a conversation or for questions being raised. The Nepalese enjoy singing. When walking along a mountain track (single file) a song will often be heard floating down. With 100 lb. load on their backs it's surprising there is excess breath for song. A song carrying the Gospel message may well be remembered when all else is forgotten.

After many years of negotiations the nurses

training in Tansen have been recognized by the government. The trainees will now be able to take the government exams and receive the certificates. In the past, out of sheer necessity, the hospital or dispensary has taken girls and boys for "in service" training. Now we are aiming to give extra education so that they can take the newly set out government exams.

The position is continually changing and we often find it difficult to keep pace with what is being planned by the government.

In East Nepal at Okhaldhunga the proposal for a joint government mission hospital was put forward last year and this is being worked on. In the hills, communication and receiving supplies is very difficult and costly. The total development of an area should be considered before new hospitals are planned. Will there ever be a road in the area? If so, where will it be put? How far is the telegraph or radio station from the airstrip? In the light of these answers where should a hospital be and is there sufficient water for local need as well.

Some areas of the medical work are seeking to expand while others consolidate their previous expansion. In all areas there is need for personnel with various skills. Daily there are opportunities for sharing faith in Jesus Christ. Often sheer pressure of work could curtail these opportunities.



A doctor examines a young patient at Okhaldhunga.

A second glance at Brazil

by A. S. Clement

General Home Secretary, who continues the description of his recent visit.

IN Curitiba is the headquarters of the Paraná Baptist Convention. There are several Baptist churches within the city boundary and a Bible College where evangelists, preachers, Sunday-School teachers, church musicians, and other workers receive instruction.

On the Saturday afternoon of my visit a new chapel was opened and dedicated at the Bible College. I was surprised that it was finished in time. Only two days before the workmen were busy applying facing tiles to the outside front wall and electricians seemed only to be beginning their part of the construction. But at the stated hour all was ready.

The tape across the entrance was cut by Mrs. Caroline Pamplin, wife of Dr. Richard Pamplin (of the Southern Convention, U.S.A.) who has been director of the college for many years; and a large company of staff, students and guests entered the building. The service was conducted by David Doonan who was taking Dr. Pamplin's place during the latter's forthcoming furlough. A choir of students contributed a number of items and sang well. Dr. Mauro Seraphim, President of the Paraná Convention, preached the sermon. I was invited to speak briefly, conveying a word of greeting from the B.M.S. and British Baptists.

The service of dedication over, the congregation went outside to a part of the spacious site where new classrooms were to be erected. Several foundation stones were laid (I myself being invited to lay one), and a list of the



The statue of Christ, Protector of Fishermen, at Guaratuba.

principal persons present was put into a metal container and buried in the foundations.

There was yet another ceremony that afternoon. The Convention had decided to relinquish its suite of offices in the congested city centre and move to a large house close to the College. It would then be able to make use of the facilities



Children of the missionaries in Brazil who gathered for Missionaries Conference and Retreat at Guaratuba.

of the College for additional rooms for committee meetings and conferences and for the serving of meals.

Visitors arriving by car and members of staff, would have no difficulty in finding parking space. The house which now accommodates the Convention was once the home of the resident missionary of the Southern Convention. After prayer, the door was ceremonially opened by Dr. Richard Pamplin, and the company was able to enter and inspect the new headquarters.

Richard and Caroline Pamplin were due to leave for well-earned furlough in their native Texas. João Garcia and Lucima, his wife, had just arrived from São Paulo, João to be a lecturer at the College and part-time pastor of one of the city churches. The students of the Bible College therefore gave a dinner in honour of these four that same evening, preparing the food and decorating the tables themselves. The meal was delicious: fried chicken, various salads including one of rice, mixed vegetables, olives and banana-fritters, followed by tropical fruit or strawberries. Everyone could eat relaxed and with pleasure, for the speeches of farewell and welcome and the presentations of bouquets of

flowers were all disposed of before eating commenced.

On the next day, a Sunday, there were opportunities for visiting churches in the city. Early in the morning I was taken to a new and rapidly growing suburb, Villa Edens, where the Baptists have established a new cause. The simple wooden building was packed for the service which began at nine o'clock. I was invited to preach the sermon, Avelino Ferreira acting as interpreter.

As I left the building I noticed, on the ample site, a store of building materials for the larger and more permanent chapel to be erected later.

From this place I was driven to the First Baptist Church in the city for the eleven o'clock service. There was a large congregation, mainly of middle-class citizens, with a number of students and staff of the Bible College and several missionaries. Again I was invited to preach, Richard Pamplin serving as interpreter.

In the evening I was at Cajurú, one of the older suburbs. The chapel there had an imposing classical front which reminded me of Spurgeon's

Tabernacle, London. Dr. Mauro Seraphim, pastor of the church, conducted the service, and David Doonan interpreted for me. It was quite fascinating to notice how the three different interpreters, Portuguese, American and Irish differed in approach and method.

Most of Monday morning was taken up with a meeting with Dr. Mauro Seraphim, Avelino Ferreira being also present. We talked together about the situation in Brazil and discussed various matters connected with our mission there. Dr. Seraphim made it clear that British Baptists were welcome in Paraná; indeed, he would like to see more of them sharing in the opportunities there, not only in the frontier towns but also in the growing cities. I was impressed by the understanding and trust implied in his attitude. It was obvious that he and his friends did not regard our people as foreigners but as fellow-workers in the gospel.

After lunch, I travelled by car with Mr. and Mrs. Ferreira by the spectacular mountain road to the coast. At Guaratuba, a pleasant sea-side resort on the Atlantic coast, our missionaries and their children were meeting for a retreat and

conference. As it was mid-winter in Brazil the cost of accommodation at a guest house was low. Part of the time was spent in prayer and Bible study, part in conference. There were arrangements for the children to be looked after: they could spend most of their time on the otherwise deserted beach.

The questions which arose during the conference sessions made me aware of those which were much in the minds of our missionaries. If the Society departed from the practice of appointing a Field Secretary, who would be responsible for travelling arrangements, for the securing and furnishing of houses for new missionaries, for the securing of necessary permits from central and local authorities? Who would have the pastoral care of missionaries? How would the opinions of missionaries on the field be made known to the committees in Britain? What arrangements were being made for the education of children? When would the hostel at São Paulo be opened and who would the wardens be? I was given opportunity to speak about the work of the Society generally and about the churches in Britain, and to give three talks on the Epistle to the Galatians.

1974

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Missionary Record

Arrivals

- 5 June. Miss J. Sillitoe from Upoto, Zaire.
- 12 June. Rev. and Mrs. D. A. Rumbol and family from Binga, Zaire.
- 26 June. Miss M. M. Johnstone from Chandraghona, Bangladesh.
- 29 June. Rev. and Mrs. G. R. C. Allen and three children from Kinshasa, Zaire.
- 4 July. Mr. D. L. Boydell from Bolobo and Miss G. J. McKenzie from Ngombe Lutete, Zaire.
- 6 July. Mr. and Mrs. M. Woosman and family from I.M.E., Kimpese, Zaire.
- 7 July. Miss J. M. Comber from I.M.E., Kimpese and Miss J. O. Speirs from Tondo, Zaire.
- 8 July. Miss R. W. Page from Mbanza Ngungu, Miss J. Morrison and Mr. and Mrs. R. F. Robson from Bolobo, Zaire.

Births

- 16 June. At Bolobo, Zaire to Rev. and Mrs. D. C. Norkett, a daughter, Elena Mary.
- 22 June. To Mr. and Mrs. Owen W.

Clark, of Kimpese, Zaire (by adoption) a son, Jonathan (born 1 January, 1973).

Death

- 11 June. Miss Florence May Wood, aged 96, in Rochford Hospital, Essex. (B.M.S., China Mission 1908-1937).

Acknowledgements

The Secretaries acknowledge with grateful thanks the following legacies and gifts sent anonymously or without address. (From 2-30 June, 1973.)

LEGACIES

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Faulkner Trust	.. 220.00
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Miss Ruth Hayes	.. 124.81
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Miss D. G. Knight	.. 150.00
Miss Annie Reader	.. 94.71
Miss A. M. Robinson	.. 1,500.00
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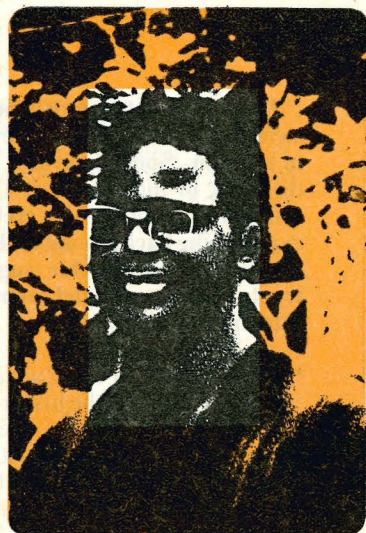
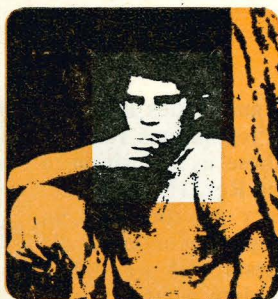
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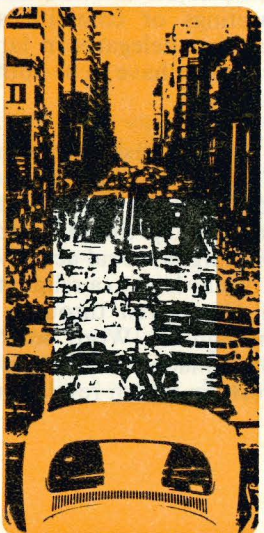
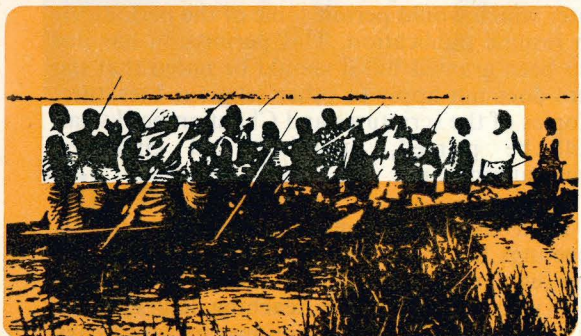
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HERALD

THE MONTHLY MAGAZINE OF THE BAPTIST MISSIONARY SOCIETY

OCTOBER 1973



During recent months the authorities in Zaire have issued a number of new regulations relating to religion. Some interpret these as opposition to the work of the churches. The Rev. H. F. Drake, Associate Overseas Secretary of the B.M.S., explains the background to the present action by the Zairian authorities. He suggests that we should try to understand and appreciate what is being attempted.

THE action of the Zairian government has to be set against the historical background, both distant and recent, of the country. Under the Belgian colonial administration the churches, especially the Roman Catholic church, enjoyed many privileges. In part this was a recognition of the "civilising" role played by Christian missions, particularly in education and medical work.

For the first five years after Independence, the country was divided with a multiplicity of political parties resulting in widespread violence and economic ruin. Since President Mobutu came to power he has endeavoured to unify the country through the activities of the only legal party, the M.P.R., of which all Zairians are automatically members from birth.

In order to stimulate national pride and to encourage the individual to discover his true identity, the doctrine of authenticity has been propounded by the President and is now being developed as an African alternative to western ideologies whether of capitalistic or communistic origin. Attempts are being made to find in the cultural history of the pre-colonial era both the inspiration and the foundation for life in Zaire today. Where no clear guidance can be obtained from the country's past, then ideas are freely accepted from any other system in any part of the world.

The concern for national unity and an authentic Zairian way of life has already brought considerable benefit to the country in the way of vastly improved security and growing economic prosperity, from both of which the churches have benefited.

The search for authenticity and unity has involved certain restrictions which have affected the life and witness of the churches in Zaire.

This legislation has included the banning of confessional youth movements, suspension of

publication of 31 religious periodicals, the withdrawal of facilities for free time on radio and television and, more recently, the banning of all religious meetings except "mass and confession".

It would be easy to interpret these decisions as a direct attack on the work of the Christian churches. This, however, has been officially denied and the practical effects of the legislation would appear to add substance to the denial. Inevitably there has been some hindrance to the church's activities but there has been no total ban on the work in any of the areas to which the government decisions apply.

While, for example, restrictions on the youth movements have put an end to the activities of uniformed organizations, including the companies of the Girls' Brigade established in Kinshasa and Lower Zaire, religious teaching in schools, Sunday School work, meetings for Bible Study and discussion and other work among young people continues without interference.

When the order announcing the suspension of papers and periodicals was made a promise was given that new legislation would be announced later which would permit some of the periodicals to resume publication. This permission has not yet been granted but it should be noted that the ban does not apply to other religious literature. Copies of the scriptures and Christian books can still be printed, published and circulated without hindrance.

Even the restrictions imposed on religious meetings has less effect than at first feared. All the regular activities of the church at the local level whether for worship, teaching, fellowship or business are allowed to continue; extraordinary meetings or committees or councils bringing together delegates in large numbers or from a wide area have to be notified to the authorities in advance.

Nevertheless there are dangers of which Christians in Zaire need to be aware. The concentration on national unity may result in pressurising the individual conscience and restricting personal activity. Concern for authenticity may lead to a religion based on the revelation of God given through His world, rather than through His Word both in scripture and in the Word made flesh, the one and only Saviour of the world in whom revelation and redemption meet.



Members of staff at Berhampur Hospital. Back row (L. to R.) Sister M. Painter, Sister D. Mount, Mrs. R. Patro (matron) and Dr. E. Marsh. Front row (L. to R.) Dr. Mathew, Sister L. Singh (Sister Tutor) and Mrs. I. Windley, a visitor from London.

The hospital that is still needed

by Margaret Painter

B.M.S. missionary since 1957

"To be or not to be", that was the question that the staff of the Christian Hospital for Women and Children at Berhampur in Orissa asked themselves, as the government of Orissa started a Medical College in the town. Was there to be a future for a Christian Hospital specifically for women and children or not?

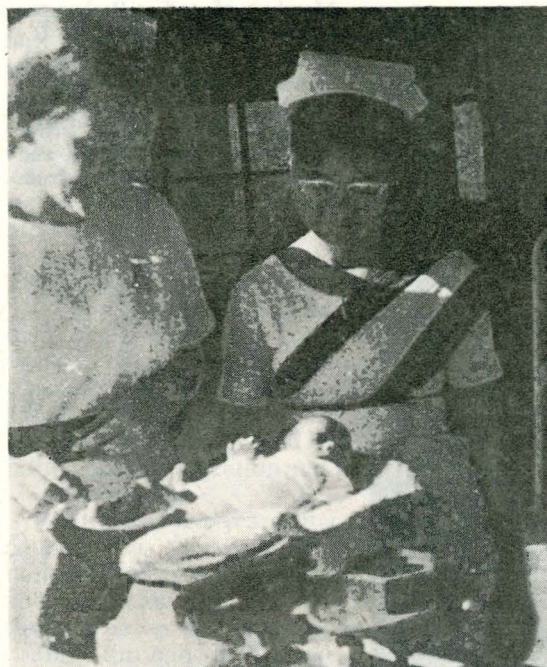
The fact that our midwifery work has doubled since that time seven years ago has proved that there was to be a future for the hospital. At the

time the question was in our minds about eight hundred babies were born in the hospital each year but last year, 1972, the total number came to fourteen hundred and fifty seven.

Many of the mothers who come to the hospital have travelled up to fifty miles for delivery, or else with children who are ill, but the hospital also serves the town of Berhampur itself.

Berhampur is the second largest town in Orissa and has a population of one hundred thousand. There is a growing industrial estate, a university medical college, teacher training colleges and engineering schools. The hospital attracts many folk who are illiterate but also mothers who are college professors. Most of the patients are from high caste Hindu families and many hear the Gospel for the first time when they come to the hospital.

There is one British Baptist doctor at Berhampur, Dr. Betty Marsh who has served



Premature baby being weighed by a nurse, watched by Sister M. Painter.

the hospital since 1960. For the past three years she has had the able assistance of Dr. Mathew, a doctor from South India trained at Vellore who has worked in several different mission hospitals in India and the Arabian Gulf. But Dr. Mathew had officially retired when she joined the staff at Berhampur and after Betty Marsh returns from furlough later this year she feels that she should take life more easily and will be leaving us.

We also have two newly qualified doctors from the local Medical College, but the great need is for a senior Christian Indian woman doctor who could become Medical Superintendent.

There has been a training school for nurses and midwives at Berhampur for many years and the students who come from many different parts of India sit the examinations of the Orissa Nursing Council, a course which is very similar to that in U.K.

For the past twenty seven years Dorothy Mount has been involved in the training school and is its present Superintendent, but as she will

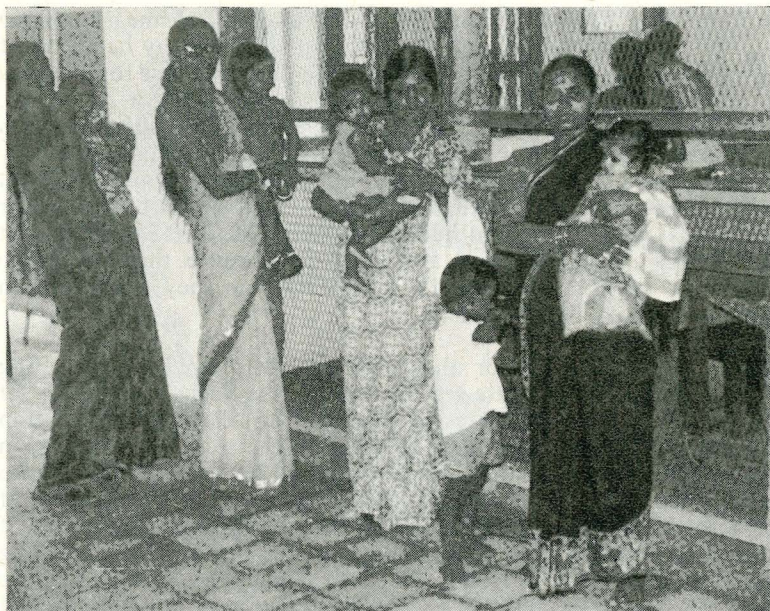
be due to retire in 1975 she is gradually handing over more responsibility to Lotika Singh one of our own trainees who has recently qualified as a Sister Tutor at the College of Nursing in Delhi.

The student nurses have some time working on our Public Health Project in a near-by village as well as working in the wards and departments. The Public Health work was begun by Lotika Singh and Margaret Painter, but is now being undertaken by Rama Dip another of our own trainees who has recently completed a course in Community Nursing at Vellore.

As well as the village project where the nurses see the kind of homes from which the patients come and why they acquire some of the illnesses they do, the nurses give health teaching in the wards and participate in vaccination and immunization programmes at the Well Baby Clinic each Wednesday morning. Mrs. Patro our present Matron has been at the hospital for the

Premature baby, birth weight 11lb 12 ozs. After six weeks 3lbs, now ready to go home.





Mothers arriving with babies for the Well Baby Clinic.

past thirty years as a student, Staff Nurse, Sister and Sister Tutor. She has just begun a course for B.Sc., Nursing at the college of nursing in Chandigarh; during her absence Margaret Painter will be undertaking her duties.

Recently we have been hearing encouraging reports from our sister hospital at G. Udayagiri and we are very glad that Dr. Krishna Murty and his doctor wife have taken over the work there. The numbers of both in and out patients is gradually increasing. The students from Udayagiri have been at Berhampur for the past six months as the work in Udayagiri had decreased. This has meant a great deal more teaching and has stretched the hostel accommodation to its limits; but we have been glad to welcome them to the school at Berhampur in

order that they might have the opportunity of completing their training.

Most of the nurses come from Christian homes, but few have made a personal commitment to the Saviour and as they have the opportunity to learn more of the Christian faith in morning prayers and weekly Bible study groups we seek to lead them into a personal faith in the Lord.

Whilst all members of staff take part in the evangelistic opportunity in the hospital, there are also three Bible women who take regular services in the wards and group or individual talks with the women. We seek to bring the patients both physical and spiritual help in your name.

MEDICAL MISSIONS APPEAL

The annual appeal on behalf of medical missionary work
will be made on

SUNDAY, 14 OCTOBER

11.10 a.m.—Radio 4

Brian Redhead will interview Dr. Pamela Dodson

An open letter to all Baptist nurses and nursing students

Dear Colleague,

In May 1954, the first Quarterly letter of the Baptist Nurses' News Scheme went into circulation. Since that date they have been issued regularly and now, each quarter, a total of some 400 letters are prepared and sent out to nurses in this country and in many parts of the world.

The Scheme provides up-to-date and interesting information regarding the Society's medical work; particularly that of the Society's nursing personnel serving overseas. It is intended primarily to help Baptist nurses and nursing students in this country to keep in touch with the current medical missionary situation.

The News Letters are compiled mainly from material specially prepared for the purpose by colleagues representing the Society and serving at a hospital or dispensary in Zaire, India, Nepal, Bangladesh, Hong Kong or Brazil. (At present we have some 35 nurses serving God overseas through the Society, plus some 10 married nurses whose help is always greatly valued).

The News Letters include information therefore of special interest to those engaged in nursing with, for example, technical details in connection with medicine, obstetrics and public health, items not usually included in missionary literature of a general character.

In addition to the Quarterly Letter, each member of the Scheme receives a copy of the Annual Medical Report of the Society along with other medical missionary literature as it becomes available. A minimum annual subscription of 20p is asked of each nurse joining the Scheme to help to cover the cost of materials and postage.

I would emphasize that the Scheme is intended not only for those nurses who may be aware of an urge, a call; to offer in due course for overseas medical missionary service. It is for *all* nurses, trained or in training. Those of our colleagues who are serving in the overseas missionary situation, look to us constantly for our prayerful and intelligent interest and support. Married or retired nurses also play their part in this respect as they are able to introduce the Scheme to younger nurses with whom they may come in contact.

For those readers who are contemplating future service through the Society (as several of our present members do) there is information from time to time on the training, preparation and experience required for such service. We do pray that more nurses, aware of a deep sense of call and mission, may be ready to meet some of the continuing pleas for medical help reaching us from overseas. Through our News Letters we may all gain some real insight into the life and work of a missionary nurse and so get right into the atmosphere of mission.

Now it is surprising to discover from time to time that many Baptist nurses have never even heard of this Scheme! Somewhere, there is a breakdown in communications. As you read this letter, will you make sure that this is not true, or no longer will be true of your district, your hospital, your church.

Let me have the names and addresses please of nurses to whom I could write sending particulars of the Baptist Nurses' News Scheme with a membership form for completion and a sample copy of a Quarterly Letter. Also, if there are any queries in your mind after reading this letter, please write; I would be happy to hear from you.

Thank you very much, and may I wish you real blessing in your present sphere of service and witness.

Your friend and colleague,

Patsy Russell

Write to:

**Miss F. P. M. Russell, SRN., SCM.,
Medical Department,
Baptist Missionary Society,
93 Gloucester Place,
London, W1H 4AA.**



There is love, light and life at Diptipur

Basil Amey, editor of the Missionary Herald, writes about his visit to Diptipur

Diptipur is a centre of Christian witness. It has grown in the last twenty years and with its growth new hope has come to a very poor area of West Orissa, India.

I left Calcutta for Diptipur on a Friday evening. The first stage of the journey was by train. The Bombay Mail drew out of the Howrah Station, Calcutta, at 9 p.m. Eight hours later it pulled into Jarsuguda.

Alan Casebow was on the station waiting to meet me. He had spent the night at a friend's

house near the station. Within a few minutes we were in the landrover and had begun the hundred mile drive to Diptipur.

It was getting light as we by passed Sambalpur. On our right it was just possible to discern the Hirakud Dam. This damming of the Mahanadi river has brought irrigation to over two million acres. The benefits do not extend to the Diptipur area and it is left to Alan Casebow, our agricultural missionary, to bring irrigation to the land of that district!

Further on we stopped at Bargarh, about thirty miles from Diptipur, to do some shopping and so to Sohella. As we followed the road turning left out of Sohella we began to see in the distance, on our right, the hills that mark the border between the states of Orissa and Madhya Pradesh.

About five miles out of Diptipur we passed the village of Kuchipali, featured on the cover of the 1972 Prayer Guide. So to Diptipur, by 9 a.m., and a welcome, including a garland, from the school children.



Dr. Dalgunjan Suna.

The hospital at Diptipur began as a small dispensary in 1957. Now it is a 52 bed hospital, including a new women's ward that had been opened a few weeks before I arrived.

Dr. Dalgunjan Suna, medical superintendent since 1969, met me at the entrance to the hospital and he and Marilyn Mills, our B.M.S. nurse, took me on a tour of the building.

Earlier that day Marilyn had been called to deliver a baby. A woman approaching fifty was

the thrilled possessor of her first living baby and even the fact that it was a girl did not detract from her joy.

Lunch was followed by another tour. This time Alan Casebow was the conductor and we made our way to the farm. There is about six acres of land. Part of this is used to experiment with different seeds and crops.

The normal village rice will take from 140–170 days to grow from seed to harvest. This long growing period renders it vulnerable to the weather. The need is for a quick growing rice.

It was rice harvest time when I was at Diptipur and I saw a good harvest of Dawn rice. It had taken only 100 days from sowing to harvest. Alan is experimenting with Bala, a variety of rice requiring only 85 days growing period.

Another important feature of the farm is the obtaining and conservation of water. There are two wells and two large tanks. The water is used



for irrigation. For some months during the year it is possible to use the tanks for fish rearing.

The need for food is permanent and Alan Casebow is now beginning to keep rabbits as another possible source of meat supply. There are restrictions on importing and, at present, the breeds available are not ideal for meat production.

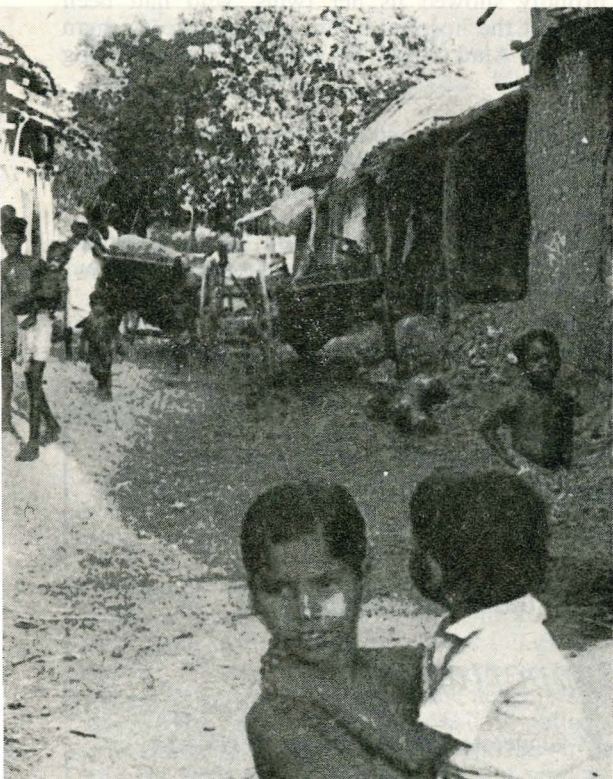
The children who greeted me were from the school which is also part of the Christian witness at Diptipur. There are also hostels for boys and girls with about twenty school children in each.

The bell rang to summon us to church on the Sunday afternoon. It was Sunday, 10 December, and Harvest Festival. The congregation brought their gifts, the service was led by the pastor and I was the preacher, with Dr. Suna translating.

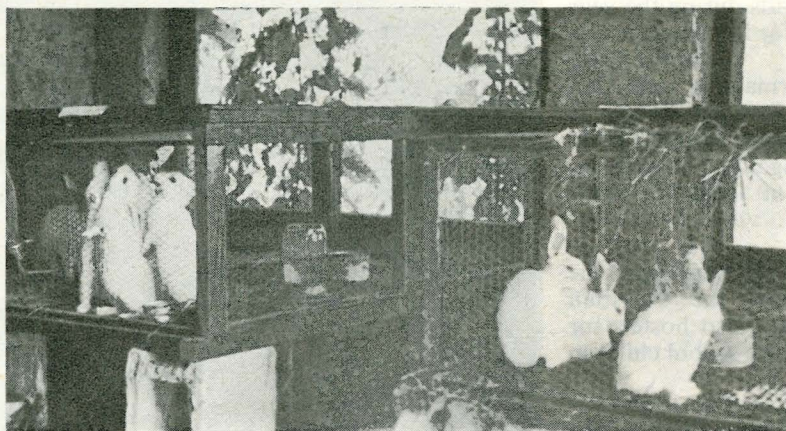
Those who share in the medical, agricultural, educational and pastoral work at Diptipur met



Miss V. Pike (back row L) now home on furlough, with Sister M. Mills and Mr. and Mrs. A. Casebow (front), missionaries at Diptipur.



The Village Street at Motya Mohal.



Rabbits on the farm at Diptipur.

for an evening meal at the invitation of Vera Pike. Those present were the Rev. Pandabo and Mrs Kumar, the pastor and his wife; the Rev. Andriya Nanda, a retired pastor; Mr Prasad Collett and Mrs Collett, school teacher and church secretary; Mr Ranjit Nanda and Mrs Nanda, he was the hospital cashier but had taken a course in agriculture and is now assisting on the farm; and Dr. Dalagunjan Suna and Mrs Suna, the medical superintendent and the headmistress. The party was completed by Jean and Alan Casebow and Mr R. Bentley, (Jean's father), Marilyn Mills and Vera Pike.

The unusual event of the evening was a heavy shower of rain!

The influence of the work at Diptipur is gradually spreading. On the Saturday afternoon

we walked to a near by village, Motya Mohal. There are two parts to the village, the Hindu and the Christian.

It was clear that Marilyn Mills and Alan Casebow, who were with me, were welcomed in both parts of the village. A young mother proudly showed us her twins, who had been born at the hospital a few weeks earlier; a man stopped Alan to seek his advice on the preparing of his field.

The Christian influence reaches out from Diptipur as medical and agricultural advice is linked with evangelical witness.

I knew that Diptipur meant "place of light"; after a weekend there I was sure that Diptipur lived up to its name.

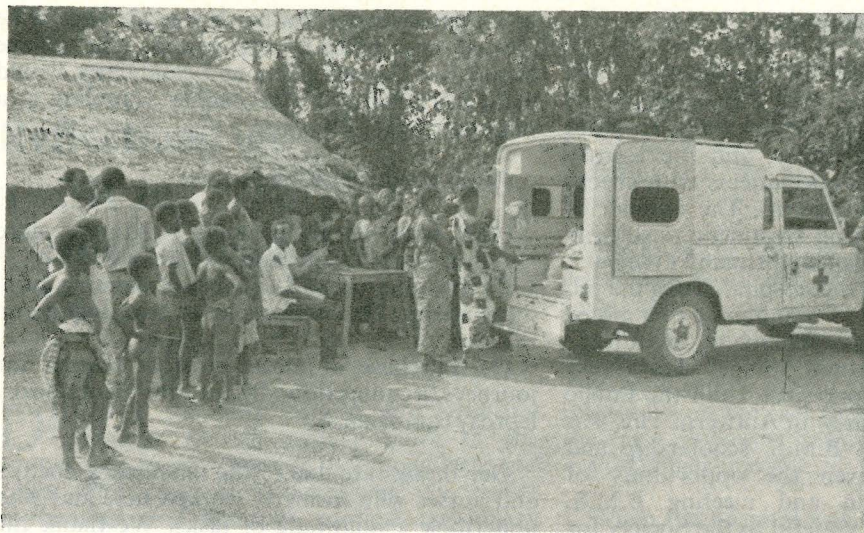
THE PRESENT OPPORTUNITY

Medical missionaries of the B.M.S. work in hospitals and dispensaries; they share in community health projects and clinics; they are serving people in the name of Jesus Christ.

The story of their work is told in the annual medical report:

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Measles vaccination at Weko, near Yakusu, Zaire.

There are hopes for the future at Yakusu

by **Citoyen Lombale**, *Hospital Director*

THE hospital of the Baptist Community of the River Zaire at Yakusu is situated fifteen miles west of Kisangani on the north bank of the river. Formerly it had an official nurse and assistant midwives school. Our mother church in Britain sent missionary doctors and nurse/midwives who faced diverse problems as they engaged in evangelistic, medical and teaching work. The medical training continued generation after generation until the Rebellion closed the school and the last missionary doctor (Dr. J. R. Taylor) left with his family.

To this day we are still appealing for one or two doctors to come and help us as did the former missionary doctors.

Although we no longer have a doctor we continue to serve the folk within our area who suffer from various diseases; always full of hope that in the future we will have doctors. Nevertheless the Lord still gives us some new ideas for running the hospital services, be it in-patients, out-patients or clinic work in the district. At the moment we have the following special services:

Maternity and Child Health. Gynaecology

These are organized by the missionary nurses helped by a qualified assistant midwife and auxiliaries. They make monthly visits to the more distant centres (including two journeys lasting three days) and weekly clinics for those close to Yakusu.

Treatment Centres

We have started treatment centres in those church districts where primary, and occasionally secondary, schools are far from government dispensaries. This system has pleased the pupils and indeed all the local population who otherwise would be wholly dependent on traditional native medicine but who want the help of scientific medicine. All the pastors are pleased because through this work the people's health has improved.

The centres are run by auxiliaries. Young men and women were chosen by the local church and sent to Yakusu for training. The course lasted six months and included theory and practical work. Afterwards they are mostly in charge of treatment centres and are supplied with those medicines with which they are familiar-but not with toxic products. The B.M.S. annual grant helps the centres to pay for their medicines most of which come from the Protestant central pharmacy in Kinshasa.

Leprosy and Tuberculosis work

We have organized an anti-leprosy and tuberculosis department at the hospital. While the tuberculosis patients are infectious they are hospitalized, afterwards they, and the leprosy patients, are treated as out-patients with check-ups every three or six months. The number of leprosy patients receiving treatment is steadily rising but I am not satisfied, for many living at a distance cannot get to the hospital. Thus the job is only being half done. The purchase of a motor cycle or scooter would enable me to develop the campaign at more distant villages. I am very keen to extend this work since I did the Public Health Technician course in Antwerp. This was possible because of a B.M.S. scholarship and afterwards I was given the opportunity of visiting Great Britain and meeting B.M.S. supporters. I am very grateful to the Society for that opportunity of extending my professional experience.

Training Programme

We are now approaching the Ministry of Education concerning the re-opening of the nursing school. The real difficulty is that there is no doctor to direct the school although we have other staff. Our only chance is to open at a lower level as an official school for nursing auxiliaries. A recommendation has been made

to the government that such a grade should be created and officially recognized. The course would last for two years and candidates would come after two years' secondary schooling at a minimum age of 14 years.

Our immediate objectives are:

(1) Renovation of hospital buildings; more money is needed to do this.

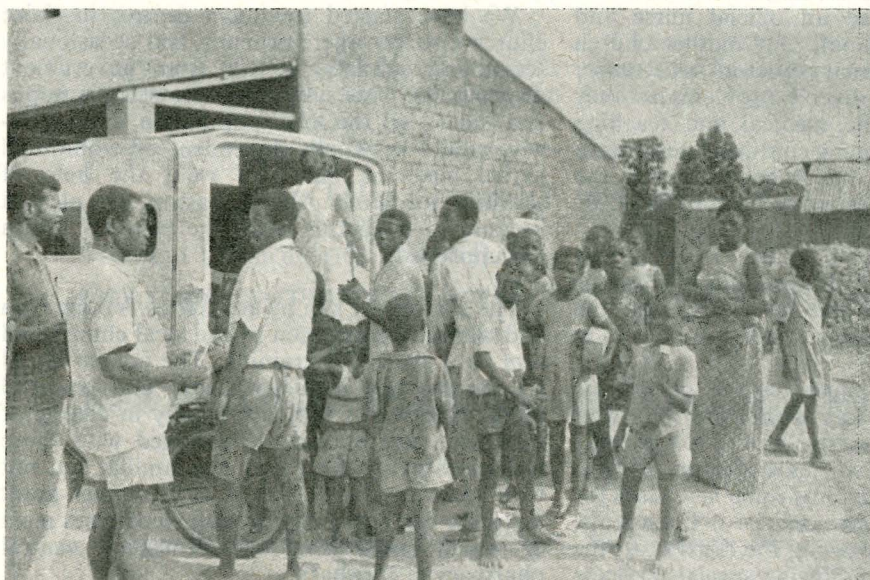
(2) Training of staff capable of running rural dispensaries. This entails one or two doctors on the staff.

(3) Purchase of motor-cycle or scooter for journeys in connection with the anti-tuberculosis/leprosy campaign.

Our thanks are due to the missionary doctors and nurses who formerly worked here and who undertook a multitude of tasks. We thank the B.M.S. for continuing to send money and staff. We remember that Miss Doreen West came back despite her experiences during the Rebellion.

Over and above all we would emphasize the total lack of a doctor at this important hospital. The authorities are now beginning to reduce the area in which we can function and limit us in other ways because there have been no doctors here for the past almost nine years.

May God bless you all.



Selling books from the mobile dispensary at Yangambi, near Yakusu, Zaire

Reflections on a visit to Chandraghona

by Ian Acres

B.M.S. Medical Director

DURING the past year it has been my privilege to see medical work of the Baptist Missionary Society in Bangladesh and Zaire. The visits here confirmed my earlier impressions that although medical missionary work in its early stages followed a more or less uniform pattern, yet as each piece of work develops it takes on an individual pattern of its own.

To see the hospital at Chandraghona today, one would hardly credit that it has developed from a small brick dispensary built in 1907. It is increasingly evident that the site chosen was of strategic importance; being situated so that people from the Chittagong Hill Tracts, and people from the plains may have equal opportunity of medical help and so be influenced by the Christian message demonstrated in the work which is done.

In more than sixty years of unbroken service, the hospital has suffered the deprivations of two world wars and, more recently, has survived a threat of destruction during the civil war which preceded the formation of the State of Bangladesh.

At this critical point in its history, one is bound to wonder what is the shape of things to come; and how the hospital will best be able to continue its service to the people of a country which for some years will be fighting for survival.

Not only is Chandraghona still geographically well placed for the inhabitants of the hills and the plains, but in addition there has been an influx of people working in paper mills, factories for plywood and artificial silk, and other industrial projects.

It is impossible to estimate the number of people who would count Chandraghona as 'their' hospital. The possible reorganization of the leprosy work on modern lines and the suggested participation in a project which plans for a network of under-5 clinics in the area, indicates that the day of opportunity has not passed.

The question remains, is the hospital fitted to satisfy the particular needs, both physical and spiritual of people whose lives are so materially affected by the conditions existing in a country which has newly won its independence? The answer, I believe is, yes, and paradoxically the reason lies in the fact that advantages which in the early days were considered a valuable asset are no longer enjoyed.

When the hospital was built, the country was part of the British Raj; the Lieutenant Governor of Bengal was present at the opening ceremony. We now know that all too often, in the eyes of the people, there was some prestige associated with the fact that the missionaries were of the same nationality as the rulers. But now, Chandraghona hospital has established its own reputation by the quality of service given.

Some patients come to Chandraghona, because of the range of surgical operations which are done; operations which in some cases would not be undertaken by local government surgeons. This particularly applies to the special eye work done by Dr. Choudhury.

Leprosy patients, and there must be many as yet undiagnosed, come because for many years it has been recognized as one of the leading leprosy centres in the country. Moreover the hospital has been able to offer surgical treatment for deformed limbs.

Some come because the charges for treatment are reasonable, and the poor are as welcome as the rich; but all who come know that the words 'Christian Hospital' over the entrance, signify that all, of whatever creed or class, will receive care and compassion.

In the early days too, some prestige was probably due to the fact that the administration was in the hands of missionaries. Now it is more in keeping with current development that a high proportion of the senior staff is national and the



Members of staff at the Chandraghona Hospital, Bangladesh.

Medical Superintendent, Dr. S. Choudhury, is himself a national. He gave inspiring leadership in the forward looking policies which are being formulated. Moreover the Nursing School is adding yearly to the Christian influence in the nursing profession and fitting men and women for posts of responsibility in this and other hospitals.

Over the years, the small brick built mission dispensary has become a well appointed hospital of good reputation, staffed largely by Christian nationals. It is because of this evolution that I believe that it is well fitted to exert a strong Christian influence especially during these next few years which are likely to be critical in the history of the Christian Church in Bangladesh.

Doctors and dentists unite in Baptist Fellowship

About eighteen years ago a few ex-missionary doctors met at the Mission House to discuss the possibility of forming a Fellowship which would unite Baptist doctors and medical students in this country with their colleagues who were sharing in missionary service overseas.

The seventy-second Quarterly Bulletin of the Baptist Doctors Missionary Fellowship was circulated in July of this year.

The Bulletin is available without charge to any doctor or medical student who wishes to receive it and aims to provide information, which is not available elsewhere, concerning the aspects of medical missionary work of particular pro-

fessional interest. Meetings of members have been held in various centres, and over the years various projects have been financed by the Fellowship.

Now there are some 315 doctors and 135 medical and dental students and dentists on the mailing list. In each of the University centres where there are medical schools, there are doctors who act as representatives and have special interest in the progress of students.

Despite the fact that over the years, appeals have been made for names of doctors and medical students in our Baptist churches, we know that there must still be many of whom we have not heard. Dr. Bryant Knight, the Secretary of the Fellowship, will be glad to receive any new names. Write to:

**Dr. Bryant Knight,
Baptist Doctors Fellowship,
Baptist Missionary Society,
93 Gloucester Place,
London, W1H 4AA.**

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Platform party at the foundation stone laying ceremony.

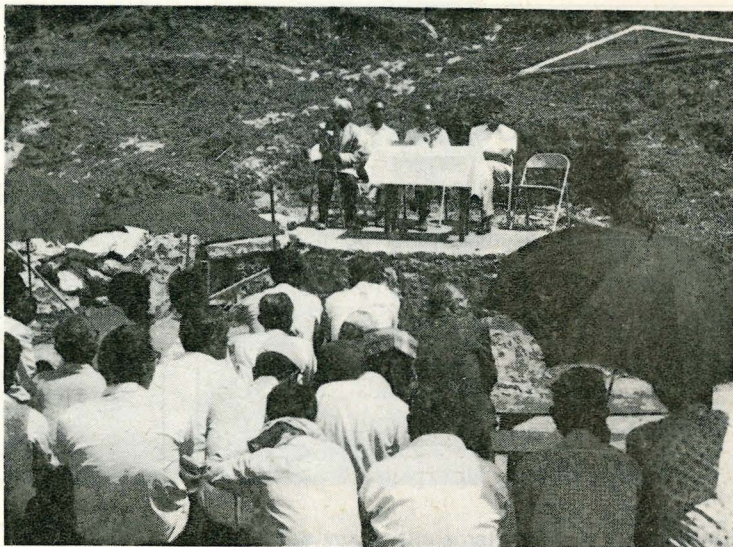
Serkawn welcomes a missionary

by Frank Wells

The foundation stone of the new buildings for Serkawn Christian Hospital, in the South Mizo District of Assam, was laid on 25 March by Mr. M. K. Bezbarauh, I.A.S., the Government Sub Divisional Officer in Lungleh.

The Indian Government has given a grant of Rs.64,000 (£4,000) for the new building. This is the first building to be made of reinforced concrete in the whole of the South Mizo area and thus created something of a sensation in the region.

Dr. C. Silvara, who has been the Medical Superintendent, is now in Australia where he is taking further training. In his place a new lady doctor, Dr. Rangad, has joined the hospital staff and is settling down well.



There is only one B.M.S. missionary in the Serkawn Hospital now, Miss Joan Smith who had worked previously in the Mizo District and was allowed to return to the hospital for a limited period. She hopes that her visa will be extended. "She is a real blessing to the institution," writes Dr. Silvara, "especially for the Nursing School".

Missionary Record

Arrivals

- 8 July. Miss M. A. Hughes from Kisangani, Zaire.
- 11 July. Mr. and Mrs. J. H. Hills and family from Upoto, Zaire.
- 14 July. Dr. and Mrs. B. L. Whitty and family from Chandraghona, Bangladesh.
- 17 July. Mr. and Mrs. G. D. Sorrell and son from Chandraghona, Bangladesh, and Miss W. N. Hadden from Yakusu, Zaire.
- 24 July. Miss J. Parker from Bolobo, Zaire.
- 26 July. Dr. E. Marsh from Berhampur, India and Rev. and Mrs. D. W. Doonan and family from Curitiba, Brazil.

Departures

- 13 July. Miss J. Sargent for Cuttack, India and Miss B. Bond for Barisal, Bangladesh.
- 14 July. Miss M. A. Painter for Berhampur, India.
- 16 July. Dr. and Mrs. (Dr.) N. A. G. Jones for Pimu, Miss R. Harris for Ngombe Lutete, and Miss P. Woolhouse for I.P.E., Kimpese, Zaire; Miss A. Flippance for Brussels for language study.
- 17 July. Mr. and Mrs. O. W. Clark and family for I.P.E., Kimpese, Zaire.
- 26 July. Miss K. Ince for Pimu and Miss G. E. Mackenzie and Mr. P. Chandler for Bolobo, Zaire.

Acknowledgements

The Secretaries acknowledge with grateful thanks the following legacies and gifts sent anonymously or without address. (From 1 July to 25 July 1973 inclusive.)

General Work: Anon., (E.S.) £5.00; Anon., £1.00; Anon., £1.00; Anon., (R.H.) £5.00; Anon., (Sistrio) £10.25; Anon., £1.75; Anon., (Kingston) £15.00; Anon., £2.50.

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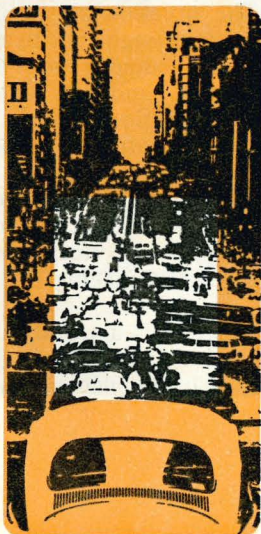
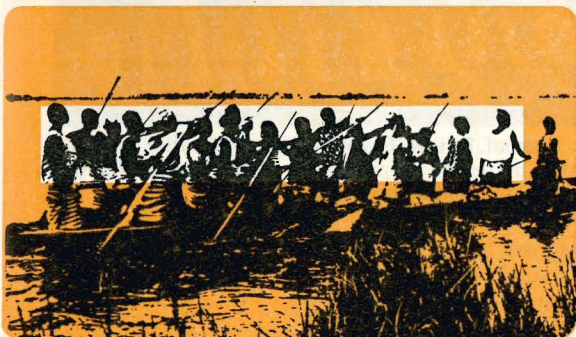
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THE MONTHLY MAGAZINE OF THE BAPTIST MISSIONARY SOCIETY

NOVEMBER 1973



BANGLADESH



(L. to R., back row) Mr. S. Roy (church secretary), Pastor R. Mandal, Rev. R. Baroi (Secretary, Baptist Union of Bangladesh), Mr. T. Das (relief worker). These are the kind of people preparing a new Bangladesh for the children pictured here with them and the many other children in Bangladesh.

Christians are besieged with requests

by Susan Le Quesne

B.M.S. missionary in Bangladesh

BANGLADESH has been so much in the news during the last two years that perhaps the continuing problems and opportunities of that country may not strike our minds so sharply as before.

Bangladesh is not yet two years old and still has many problems to work out; although one may be very conscious of all of them, perhaps the fact that tends to get overlooked is that

progress has been made, even if not as quickly as might be wished and hoped for, and the country is alive.

The situation at the beginning of 1972 was difficult enough, but to add to the problems of the new country was the exceptionally light monsoon, and the consequent failure of a sizeable portion of the harvest. This year there is the complication of floods. The destruction of crops makes an already difficult food situation even more difficult. There are many people who do not have sufficient to eat; and with prices having risen so steeply one wonders how many people are managing.

Inflation is a worldwide problem, and in the United Kingdom one hears much of rising prices; in Bangladesh also it is one of the main

topics of conversation. Rice, the main staple food, has increased by 250-300% during the last two years, with most other items following the same pattern. In the few towns where there is a rationing system of sorts, the rice ration has recently been cut by half.

Food shortages, and the high prices, the black marketing and profiteering that goes on, can lead to all kinds of discontent. It is a situation which tries the patience and one wonders how long it will be before patience runs out. Especially in the villages there is a lot of dacoity (bandits), again a symptom of the unsettled state of the country.

At the end of 1971 the communication system was badly damaged and this greatly slowed down the transport of relief to some areas, especially the more remote ones. The destruction of part of two main railway bridges was the greatest hindrance; one of these was re-opened some months ago, but work on the repairs to the other is still in progress and so even now there is no direct rail link with Chittagong, the chief port of the country. This hampers the handling of much needed grain supplies and other goods. More than ever before goods are being transported by road; on roads that are barely adequate and with the many ferries that slow up the whole process.

The elections in March gave Sheikh Mujib, and his Awami League party, an overwhelming majority in the Constituent Assembly, with so

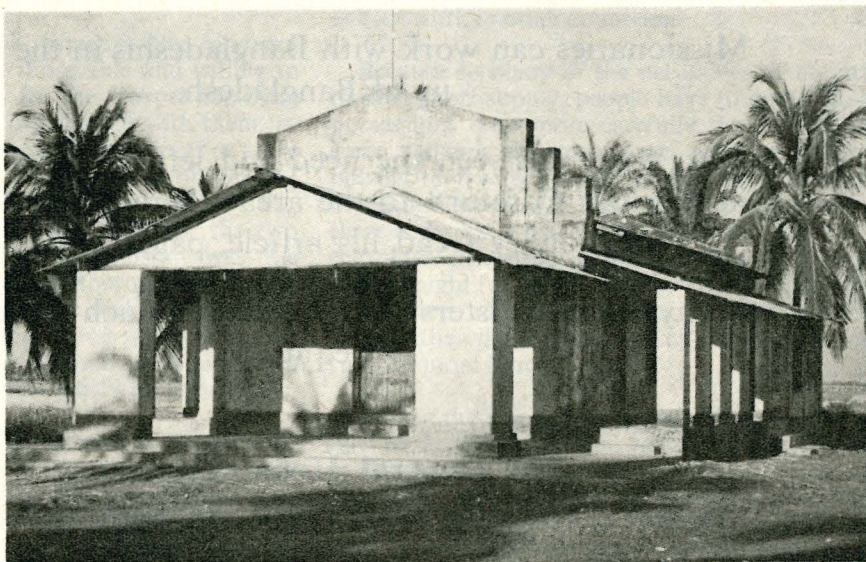
few opposition members that they are quite powerless in that body. But there are many outside political activities and at least two or three times a week in Dacca there are political meetings; duly announced beforehand by loud-speakers on ancient horse carts or rickshaws going around the city.

In the educational field there is much current unrest. Certain allowances previously given to staff in non-government colleges and schools were stopped and there are other grievances too; but the upshot has been that staff in non-government colleges have been on strike for over three months, and in non-government schools for one month.

Many more students are trying to enter colleges and universities than there are places for, and the desire is to go on studying without much idea of what it is going to lead to, and there are not enough jobs to go round for graduates.

But amid all the uncertainty and unsettledness of the present situation there are more new and exciting openings for the church than there have been for very many years. In some areas whole new groups are clamouring for Christian teaching. There is a genuine seeking among many thinking people; a disillusionment with traditional religion and an openness to the good news of the Gospel which has the message of peace and hope.

The church building at Chunkhuri, outside of which the photograph opposite was taken. Chunkhuri lies about 30 miles south of Khulna and is approached by waterway, followed by a walk along the tow path on which it is situated.



In the north, in the Dinajpur area, there are vast opportunities for outreach. Five new churches have been established since January 1973 and about 200 people baptized. Many more are under instruction and there is the possibility of three or four more churches being formed before the end of the year.

In the Faridpur area there is a group of about 4,000 asking for instruction and a smaller group near Kaliganj in the Jessore district, to mention but some of these areas of growth.

What encouragement to hear about these new openings; this thirst for the Gospel. But here also is an area of great need. Can we buy up these opportunities? Where are the resources and staff? The workers in these areas are doing a wonderful job and giving all they have to teach and instruct these enquirers in the Christian faith.

Daily they are being besieged with requests to go to yet more villages and they are just not able to say 'yes' to all these requests. And there is the burden of the older churches too. Some of them are feeling slighted and neglected with the limited number of workers giving time to the new areas.

But the initial teaching is only the beginning of what must be a continuing process of instruction for these new members of the Body of Christ if they are to grow in faith and be led to a deeper and fuller knowledge of God and commitment to Him.

How can we shirk our responsibility and close our eyes to these opportunities? If they are to be used to the glory of God your help and participation is vital and needed.

Please support with your prayers the leaders and pastors so stretched and over burdened with these opportunities; the new believers and enquirers that they may be led to a more mature faith and a deeper understanding of what it means to accept Christ as Saviour; and pray for new workers.

There are two or three promising young nationals in training. The need for pastors from the United Kingdom to help is great. What can you do about it?

What the future holds we do not know, but now the door is wide open and we are called to enter it that this new day in Bangladesh may truly be the day of the Lord.

FREEDOM IN BANGLADESH

Missionaries can work with Bangladeshis in the building up of Bangladesh.

Jack Wilde has seen the need and left his teaching post in Norfolk to return to the area where he worked as a missionary (read his article, pages 167-170).

Many more ministers are needed and much more money is required.

For full details write to:

**The General Home Secretary,
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A Christian hospital helps the poor

by Myrtle Johnstone

B.M.S. missionary in Bangladesh

GRADUALLY the horrors of the severe cyclone and the civil war which devastated the land of East Pakistan are beginning to recede into the background of our thoughts as the new People's Republic of Bangladesh looks forward to the future. No country can come to birth without attendant problems and these the new country has in abundance but, at the same time, there is a desire to see development and progress in all aspects of its life.

One of the outcomes of the war has been an upsurge of interest in the Christian way of life. Particularly in the North there are many Hindus asking for teaching; too many for the Church to cope with adequately. Men from other parts of the country have been going to the North to help with the work of evangelism and teaching, but many more are needed.

The work among the women is also hindered because of the lack of those able and willing to go. People are hungry for the Gospel but there are so few able to go and share it with them. In other places we hear of Muslims asking for more information about the Christian way of life.

The only thing which held together the two 'wings' of East and West Pakistan was the concept of their Muslim brotherhood. This was shattered by the events of the civil war and many are now looking for something which will take its place. The Christian Church must introduce them to the One who can satisfy all their ideals.

The Church itself is awakening and coming to a fuller understanding of what it means to have new life in Jesus Christ. Many of the younger members have experienced the power of the Holy Spirit in such a way that they are eager to share

this with others and are going out into the streets to witness to their faith. It is a great joy to see a 'sleeping' church waken up and become vigorous and strong again. We praise God for this and pray that it may spread to include all the groups which go to make up the Christian Church in Bangladesh. In this respect the Pastors' Training School in Dacca and the College of Christian Theology have a vital part to play in training men to be leaders in the churches.

For most of the Bangladeshis things continue much as before. The struggle to get enough to eat has always been part of their daily life and it is nothing new to many of them to be unable to provide adequately for their families. Even more people are being caught up in this struggle as the cost of rice goes up and up and wages are not being increased enough to keep pace with the rising cost of living.

Supplies of relief foods are dwindling and this too adds to the problem. When a certain amount of food has been available regularly over a period of several months it is hard to imagine what life would be like without it. The poor villager whose time is fully occupied with the struggle to keep himself and his family alive knows nothing of the international situation which controls the amount of relief food which is available for distribution. It is nothing to him that conditions in Viet Nam warrant a massive relief operation there with consequent reduction in such work in Bangladesh. Already many relief workers have left for work in other countries.

Because so many of the necessities of life are in such short supply, people have to guard their possessions even more carefully than usual. In some villages the men have organized night patrols to try to prevent armed robbers from breaking into their homes and stealing whatever there is. In some places the situation is such that the older girls sleep in homes other than their own at night for greater safety. To live with such a situation adds even greater hardship to the lives of the villagers and makes the struggle for survival more bitter.

During the war there was plenty for the young men to do. Many of them were actively engaged in the fighting, while others were in hiding or involved in medical work or in some aspect of the refugee relief programmes. After liberation they were feted and cheered and given many privileges

but now the idea is that they become ordinary members of the community again.

For some this transition has been easy, but for many others life has changed into a dreary existence hunting for a job or trying in vain to get a place in a college or university. The frustration and disappointment thus engendered is in sharp contrast to the excitement of the war when life had a purpose, and so there is still much unrest among the young people.

Although there was a special ceremony held in Dacca when arms and ammunition were returned and Sheikh Mujib personally thanked all those who had been members of the Mukti Bahini (freedom fighters), not all the arms were returned and this brings added danger to the situation. These "angry young men" are not bad; they are just bitter about the lack of opportunities for them to build for the future, their own personal future and that of their country. It is in just such an atmosphere that trouble-makers can function.

Medical costs

There are frustrations too in medical work. Many of the drugs in regular use are still not available and there has been a great increase in the cost of other hospital supplies. The firm which supplies surgical gauze to the hospital at Chandraghona stopped sending it and, on being asked why, said that they presumed the hospital would not want it as it was now so expensive! However, in a hospital where so much surgery is done, such supplies are necessary and consequently patients' fees have had to be increased accordingly to cover the extra costs.

It seems to be a rule of twentieth century life that the rich become richer while the poor become poorer and this is so today in Bangladesh. While the rich think nothing of the minimal charges made, many of the poor just cannot pay medical costs as well as buy food and clothing for the family. Consequently they often delay coming to hospital until it is too late to do much to help them in their suffering.

As a Christian hospital functions to show the love of Christ in action in caring for the sick whoever they may be and in whatever stratum of society they may be placed, the hospital authorities at Chandraghona are very conscious of the need to help the poor people who cannot afford to contribute anything to the cost of their treatment. This puts a considerable strain on the hospital finances, but it is an essential part of the witness of the hospital. The rich can afford to go elsewhere for treatment, but the poor cannot and, in any case, our Lord taught that 'the least' are very important to Him.

It is impossible to forecast what the future holds for Bangladesh. This is a period of change, and of hope for the future in spite of the problems of the present. It is easy to become so involved in the problems that the hope is forgotten. We do not know what the future will be for the people of Bangladesh, but we do know that "Christ is the answer to their every need".

The Christians in Bangladesh have a responsibility to their neighbours to tell them about Jesus Christ and to show what His love means in their everyday lives, and they look to the Christians in Britain for their help and support, especially in the fellowship of prayer.

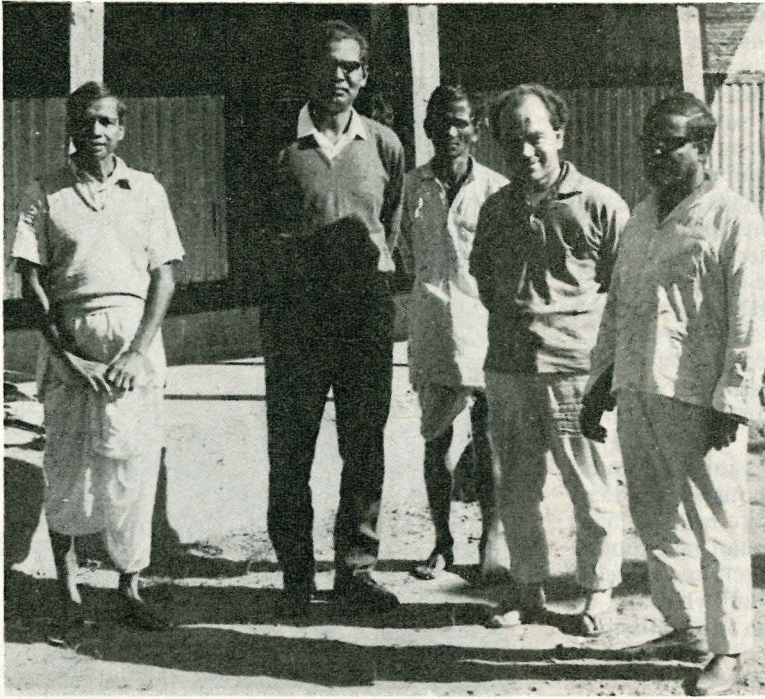
THE THRONE, THE MULTITUDE AND THE LAMB

The Missionary Sermon, preached at the Annual Assembly by the Home Secretary, Rev. A. S. Clement, has been published. Mr. Clement has drawn on his long experience with the B.M.S. to bring a message of encouragement and challenge to all who share in the missionary enterprise.

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Men sharing in the work at Ruhea. (L. to R.) Mr. Biren Singh, an evangelist, Rev. R. Baroi, and a new convert baptized on Easter Day. The Rev. Gwyn Lewis, B.M.S. missionary at Dinajpur, and the Rev. Philip Baroi.

Pastors and evangelists are wanted—NOW

by Jack Wilde
now in Bangladesh

NEWs of the evangelistic opportunities in Dinajpur district, especially in the northern sub division where the Ruhea outstation is situated, has already been reported. The areas in which our colleagues had previously worked were almost all affected by the mass exodus of refugees in 1971 during the period of Pakistani military operations.

Significantly it was the murder by soldiers of the Roman Catholic priest at Ruhea, in his own mission house, which raised the signal for Hindus and Christians to flee to nearby India. With very few exceptions those who became

refugees returned after liberation, though in virtually all cases their homes and possessions had been looted. A large scale relief operation followed, first to rehouse the refugees, then to provide ploughing cattle.

When I visited the area in June last year the majority of Roman and Baptist Christians had already received cattle purchase grants, and a further scheme was envisaged to provide cattle for 10,000 families (mostly Hindus) from Catholic relief funds. There was desperate need for these cattle, for few if any refugees had cattle of their own. Most had either been looted or else sold to maintain the families while they were in Indian refugee camps.

Time for cultivation was quickly running out too, so it was not surprising that Hindus who had not received their hoped for cattle grants should be very agitated about their future and grasp at any means to press their claims.

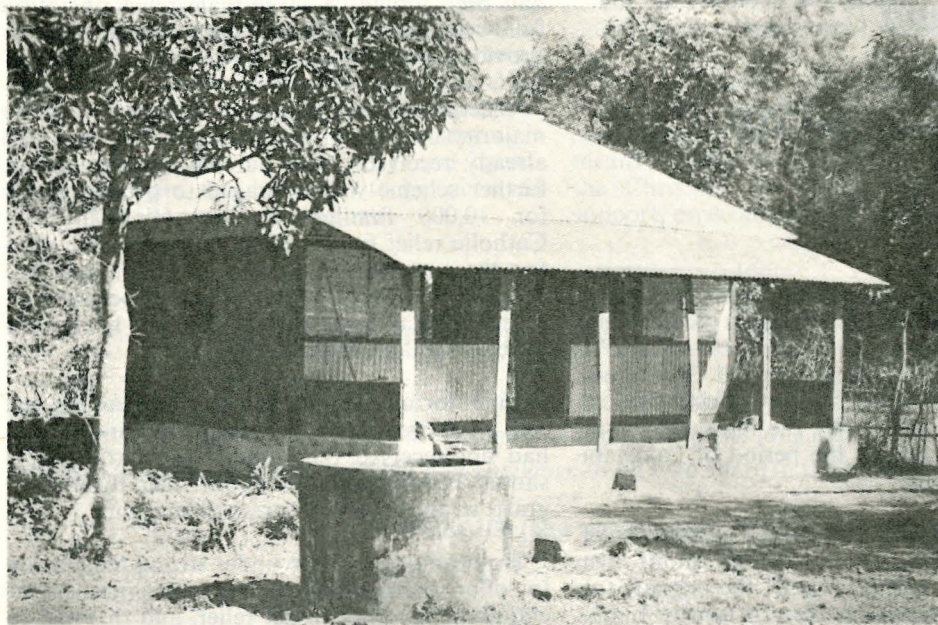
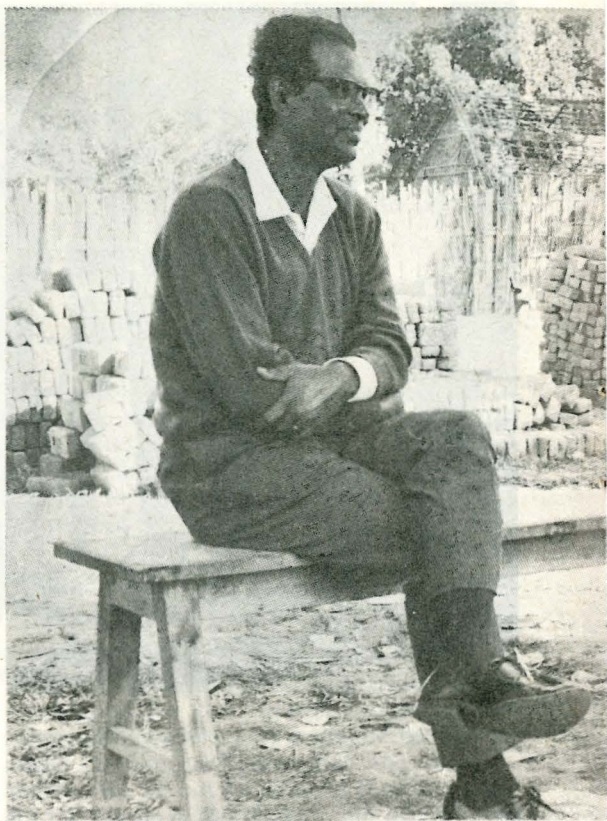
No doubt some were under strong temptation to offer themselves as "new Christians" or enquirers, in order to get relief, and this had to be borne in mind when we received numerous

applications to visit Hindu villages to preach the Gospel to them.

On the other hand we did discover that the Hindu social structure had suffered severe dislocation through the exodus to India, and I gained the impression that the former community leaders, priests and gurus, were no longer among their people. This left them not only without the ordinary services of their religion, but with a keen sense of having been deserted. Inevitably they compared the strenuous efforts of Christian workers to alleviate the suffering of the returned refugees, and the high status enjoyed locally by Christian relief workers, with their own leaders' desertion.

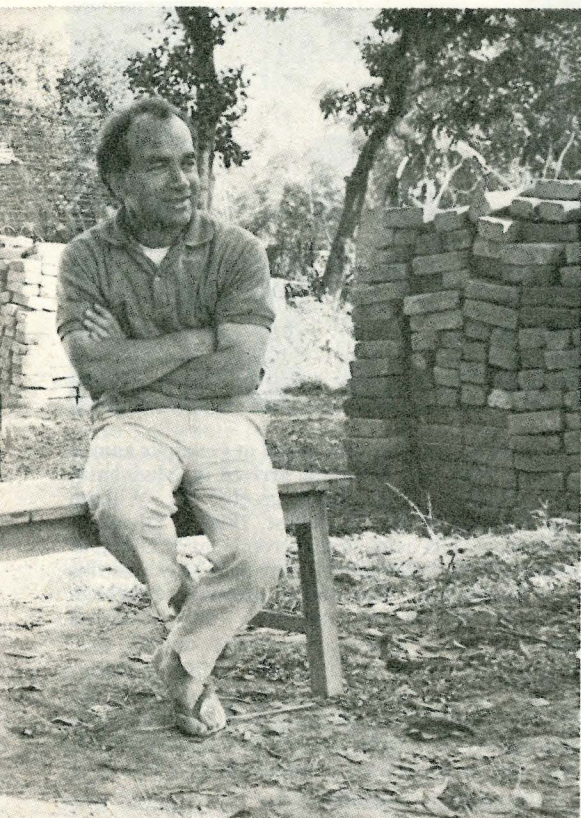
When I visited our Ruhea mission compound all that remained of the three houses were their cement foundations. Everything else had been taken. Compared with our Roman neighbours, who possessed a fine brick church and mission house, and maintained a large staff what had we to show? We were indeed "the little mission" now.

Even in this there was something to praise God for. Any who applied to us for Christian teaching had at any rate seen us in our weakness and nakedness. If they still wanted to know what



The rebuilding

The main buildings at Ruhea were destroyed during the war in 1971. These former buildings are now being rebuilt. The photograph on the right shows the new buildings already in hand. Local funds have been raised for the rest house (left). Built of brick and iron it cost about £25,000. There will be missionaries willing to live in the rest house whilst working in the area. This is a partnership between the Rev. R. Baroi and Rev. R. Baroi and Rev. R. Baroi, Bangladesh and the B.M. Church, 10 miles north of Dinajpur district of Thakurgaon.



ing of Ruhea

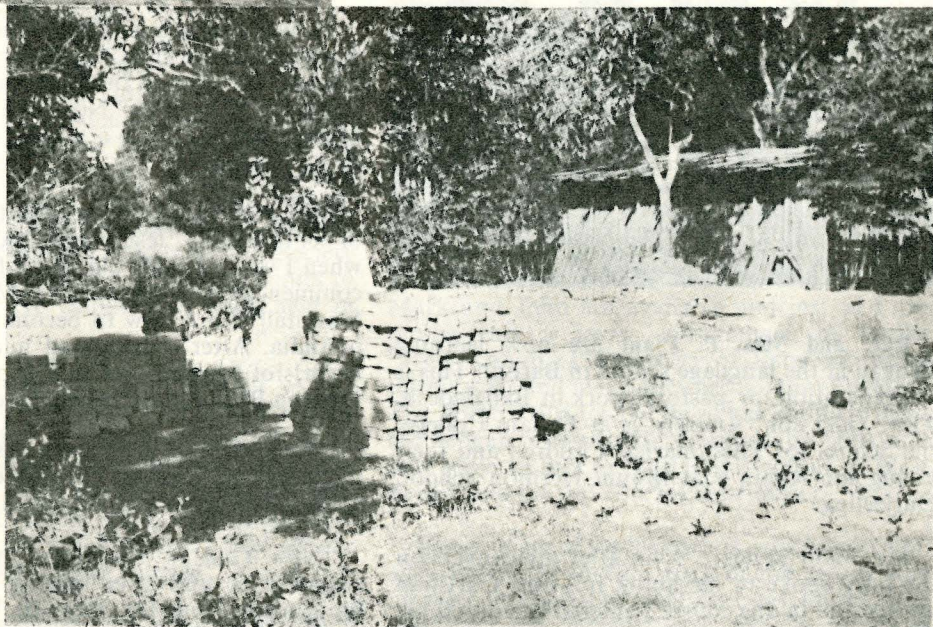
Ruheas were destroyed. The foundation of one of them can be seen in the background. Reconstruction work is being done. The Christians have built a house of wood and corrugated metal. The Christians hope that the national pastors will build a house for short periods of time. Pictured above the foundation of the G. Lewis, symbol of the Baptist Union of the U.S. Ruhea lies about 50 miles from the newly constituted

we had to teach of the Christian faith this would be a hopeful sign of their sincerity.

In fact the urgent requests for teaching were not a mushroom growth. Over a period of several years our colleagues had visited these villages preaching to any Hindus who would listen, and nurturing the seed where they had been able to sow it. Later these Hindus in their refugee camps had come into contact with Christian workers and preachers. A good number mentioned especially one Indian Christian who had conducted eight day Bible Classes in the camps. Through him some had received Christ. Our Paul had sown, India's Apollos had watered, God had begun to give the increase.

Pastor Philip Baroi and I made an extensive tour of the Ruhea area from which many requests for teaching had come. We came to these conclusions:

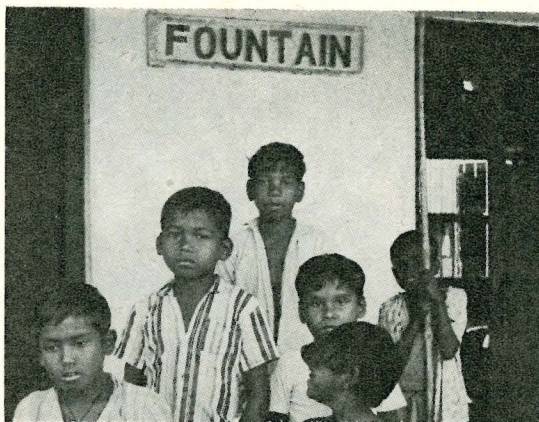
First, that as a test of the applicants' sincerity, and in order to avoid misconstruction of our intentions, systematic instruction would have to be deferred until at least the bulk of the relief work in the area was finished. Those who wished were, however, invited at their own expense to visit Dinajpur to join lay-training classes, which



an encouraging number did. I often think of the care and patience with which our workers tried to disabuse the minds of any who still thought that "Religion should yield dividends".

Secondly, we saw that when the survey of enquirers' villages was completed they showed an even spread over an area of which Ruhea was the natural centre. We therefore concluded that our "little mission", so badly devastated by the war, was intended, in God's providence, to be rebuilt as the beacon tower for spreading the Light over the whole area. Our thoughts were confirmed when money was allocated to do this very thing. In spite of shortages of cement, Ruhea is being rebuilt in more permanent materials, and we long that its revival will prove the rebirth of all manner of good works, spiritual, educational and social, in that area.

Over the period from new year to April this year well over 100 converts were baptized professing faith in Christ. In God's grace we trust we shall continue to reap a good harvest from such hopeful opportunities.



Bangladeshi boys outside the hostel at Dinajpur named after John Fountain. Fountain arrived in Mudnbatty on 10 October, 1796, being greeted by William Carey. He died on the 20 August, 1800 at Dinajpur, aged 33 years. His name is still prominent at Dinajpur as a reminder of the long link between B.M.S. and this area of Bangladesh. This link is maintained through the appointment of Mr. and Mrs. Plant, featured below.



Rev. and Mrs. P. Plant are now learning Bengali at the language school in Barisal. This is in preparation for pastoral work in Bangladesh. Their elder son, Andrew, is at Eltham College, the School for Missionaries' Children and their young son Robin is at Mount Hermon School, Darjeeling.

Mr. Plant writes: "Soon after my conversion the Lord spoke to me about full-time Christian service and in due course I entered London Bible College to train for the ministry of the Gospel.

It was during my time at L.B.C. that God spoke again, this time about missionary work, and in the India prayer group I learned much of the need in that continent.

"It was also at L.B.C. that I met my wife to be, Joan, and at the end of our course we applied to a society for work in India but were not ready for the sacrifice involved. "Now, like Jonah, the word of the Lord has come a second time and we are in Bangladesh".

Mrs. Joan Plant adds her own testimony to that of her husband: "Jesus Christ became my Saviour when I was 14 years old and a few years later I commenced nursing training at Mildmay Mission Hospital, with a view to becoming a missionary in India. After nursing and midwifery training at Bristol I spent two very happy years at the London Bible College where I met Peter.

"We applied to a missionary society for work in India but lacked the grace to make the complete sacrifice and we stayed in this country.

"Now God in His Grace has called us a second time and after hearing of the need in Bangladesh from the Rev. H. W. Nicklin, we applied to B.M.S."

Some blind can hope for help

Veronica Campbell writes from Bangladesh

IT is impossible to know just how many blind people there are in Bangladesh. There are no statistics; no registration of blindness. However, it is common knowledge that there are thousands of blind people in the country.

Go anywhere by train, bus or car and you will meet blind beggars; walk in the shopping areas of Dacca or any other town and you will meet more. One of the major causes of permanent blindness is smallpox. Measles, maltreatment or non-treatment of eye complaints, accidents and cataracts are other causes.

In Dacca there are several local voluntary societies helping some of the city's blind people; the Federation of the Blind, which has 700 members has a night school, a small hostel for blind students, and a small chair caning workshop. The Bangladesh Association of the Blind now has a small book binding workshop and a fair price co-operative shop.

In addition to these there are the Blind Hawkers' Society and other small groups formed to meet the particular needs of various groups, such as students. The National Society for the Blind, formed since independence, is concerned mainly with prevention and cure of blindness and has been the channel for overseas aid. Recently the Royal Commonwealth Society for the Blind presented two mobile eye clinics to the Society and eye camps have been held in some places.

Just over a year ago the President of the Federation of the Blind asked if I would begin a class for blind girls. At first two girls attended, Hazrah and Jaydah. Now we have ten who attend regularly twice weekly to learn a handicraft and Bengali braille. Their ages range from twelve years up to probably forty and all are Muslim girls, most of them married.

The girls make string bags from coloured jute

string and woollen scarves, though the price of wool at present in Bangladesh is prohibitive. Some are now competent to work in their own homes and produce more bags for selling in a shop in Dacca. As all the girls are from poor homes, living very much from hand to mouth, they are keen to learn and to earn.

Alia, one of the original group, is married to another blind member of the Federation. They have one daughter, Nazma, aged about 15-18 months. Their home is a bamboo room about 10 feet square with no windows, in a row of other bamboo rooms in a "bustie" in Dacca. There is hardly any privacy and Alia has to cook on a small oil stove in that same room. The bed is a reed mat rolled up during the day time and laid down on the mud floor at night.

How they live

The next row of these bamboo rooms, called houses, is barely more than a yard of mud away. The water supply, a communal tap, is some distance away and sanitation is virtually non-existent. For this house the rent is Taka 25, per month, about one third of the average monthly wage here. Alia's husband tries to earn some money by selling cigarettes, on the pavement in a nearby shopping centre.

This family is just one of those that I have the privilege of knowing and enjoying friendship with through the girls' class and the Federation of the Blind.

Two Christian boys are boarders at the government blind school in Dacca and I visit them regularly as their local guardian. Through these visits I have come to have friendly contact with most of the other boarders, many of whom have asked for gospels in Bengali braille. So far Mark and John are available and just as I am typing this a large consignment of books "Jisur Kahini" ("The story of Jesus") is being piled up around me as they arrive from England. The Torch Trust for the Blind has kindly printed the Bengali braille transcription of this book and sent some to two Bengali blind schools in West Bengal and the rest here for distribution.

The younger of the two lads is called Budurum, aged twelve, he lost his sight at the age of nine months through the treatment his father gave him to cure conjunctivitis. His home is at

Neanpur village, two miles from Malikbari village in the Garo area. His mother, now a widow, lives in a low bamboo hut on someone else's land and works where and when she can to support herself and two children. When there is no casual work in the fields, she begs.

Budurum has been at the blind school for one year now and one hopes that in a few years' time he will be able to have some training in a hand-craft and earn to support himself and his mother.

Joel, the other Christian lad, is now eighteen and takes his matric exam next month. Joel, then Arif, was taken to India for safety in 1971 by his guardian and attended Cooch Bihar Christian Blind School for about six to seven months. Whilst there he became a believer in Christ and the local Christians gave him the name Joel.

In March 1972 he returned to Dacca to find that his guardian, an eye specialist, had been one of the intellectuals murdered during the last days of the final war in December 1971 and there was no trace of his family. His new found faith however has not wavered and he has been

attending the nearest Baptist church regularly and was baptized in July.

Halim, the secretary of the Federation of the Blind, himself blind, is studying for his B.A. degree in political science. He is one of six to eight blind students in Dacca college and university. Recently with the gift of two cassette tape recorders, one given by Dr. Larry Ward, we were able to begin a tape recorder loan service for students. One is being used by the Bengali honours students and one by the Political Science group.

Blind students in this country have none of the advantages and help which blind students in England receive. If anyone reading this knows of a copy of the Braille Oxford English Dictionary which is not being used by its owner I should be delighted to receive it and pass it on to help students here.

I ask your prayers for the people you have met through this article and for all the blind folk in Bangladesh that they may come to know the Lord Jesus Christ.

Profile of Bangladesh

Edited by S. K. Chatterji. Lutterworth Education Series. £1.00

On the night of 25 March, 1971, war broke out in Pakistan. It continued until December. Some have called it a civil war. For the people of Bangladesh it was a war of Independence which they had to win. If they lost they believed they would be subjected to a cultural, economic, political slavery.

The background to the war, and the reasons for the desire for complete independence among the people of Bangladesh, are given in this book.

The long struggle to retain the Bengali language necessitated by repeated attempts to insist on Urdu; the pursuit of trading arrangements always to the advantage of the west wing of Pakistan; and the gradual development of the Awami League are recalled.

India was the country most affected by the fighting. Ten million refugees moved into the Indian State of West Bengal. The Indian government had to decide on a course of action. It was not until December that

the decision was made and Indian troops moved onto the offensive.

There were those who said that the Indian government should have granted recognition to the State of Bangladesh at an earlier period. The decision was not an easy one. Other nations were uncertain how to respond to the situation. China has still not recognized Bangladesh and threatens to veto any attempt to have Bangladesh admitted to the United Nations.

A careful analysis of all these aspects of the situation, and of other factors as well, is made in the book.

"*Profile of Bangladesh*" is a collection of papers given at a Seminar held in Delhi in Aug. 1971. At that time the future was uncertain. Sheik Mujibur Rakman was a prisoner and the army seemed to be in control.

The outcome of the struggle is known. But all that was said has not been altered. The general background, the conflicts on the cultural plane, the growth of secular ideas in Bangladesh and the long struggle for liberation must all be remembered by those who would now wish to play an effective part in the life of Bangladesh.

(B. W. Amey)

A second glance at Brazil

A. S. Clement, *General Home Secretary*
completes his description of his visit to Brazil

I LEFT Guaratuba to make the long journey northwards, first by car to Curitiba, then by overnight bus to São Paulo and on by plane to Campo Grande. There I was met by Pastor Williams Ballaniuc, Secretary of the Mato Grosso Baptist Convention and Dr. Edward Wilson, a missionary of the Southern Convention.

They showed me the splendid new university with its large sports arena and the impressive buildings in the city centre. It was all so different from what I had seen seven years before when the buildings were all of wood, most of them of one storey. In the Convention offices we discussed the movements of population into and within the state. They drew my attention particularly to rapid development in the Carceres region where churches were growing in number and strength.

Miracles?

After lunch with Dr. Wilson and his family I continued my journey by plane to Cuiabá, capital city of the Mato Grosso. I found difficulty in securing my reserved place, so many people wished to travel. When I boarded the plane I noticed that many of the passengers were crippled or lame or handicapped in other ways.

The passenger next to whom I sat explained to me that the newspapers had reported that at Corumbá, the next stopping place, a town on the

border of Bolivia, there was a woman who had the power to perform miracles. He himself was taking his wife, afflicted with an incurable disease, to see if this woman could cure her. At Corumbá most of the passengers alighted and the journey on was more comfortable.

At the airport at Cuiabá I was met by Dr. Charles Compton, a most able and experienced missionary from Texas, who was to be my host. (He was killed in a road accident a few weeks later, just as he was preparing to leave for furlough).

I thought his house fascinating. He had designed it in such a way that those who lived in it could keep cool in the hot dry climate of the region. There were no windows on the outside. Each room opened into a central court where there was a large pool in which tropical plants were growing. These were sprayed at intervals so that the constant evaporation would lower the temperature. Dr. and Mrs. Compton had two teenage sons living with them; and a daughter was there on holiday from a boarding school in the U.S.A. At evening meals we were joined by two other young Americans who were in the city as student volunteers.

Another dispensary?

Cuiabá is picturesque. It is cradled in low hills, and the vegetation is tropical. The main streets are lined with palm trees. It was an important resting place on the trade route across Brazil. Consequently there are many old buildings dating back to the beginning of the eighteenth-century, Roman Catholic churches among them.

Now modern high-rise buildings are obscuring them. The cathedral with its twin towers is being modernized and enlarged. On the outskirts of the city there are long rows of small houses of one storey and inferior quality fronting on to dirt roads. There are five Baptist churches. One in the suburbs which I visited had been recently renovated and looked attractive.

In the older part of the city I called on a pastor. One large room of his house was used as a meeting place for worship. In another his wife conducted a typewriting school (*Escola Ditto-graphia*) to help to support him. This pastor was very interested in the work of the B.M.S. and especially in the project for a mobile dispensary.



Dr. C. Compton (L.) and Robert Kingston, with a young Indian at Cuiabá.

He thought we should try to base one at Cuiabá for it would meet a great need and "provide a fine way of winning the hearts of all Brazilians".

The following morning Dr. Compton took me several miles out of the city to a centre of the Wycliffe Bible Translators. They have an airfield, a school for missionaries' children, and a language laboratory. At the language laboratory I met Robert Kingston from Croydon who has been engaged for the last eight years in translating the Gospel of Mark into the obscure language of one of the tribes of Indians in the region. A young Christian of that tribe was assisting him.

We talked together about the problems of translating, particularly into the languages of very primitive peoples whose ways of thinking and expressing themselves differ so greatly from our own and who have no written language. Mr. Kingston told me that his wife was a member of the Whitley Bay Baptist Church.

Before I left Cuiabá, Dr. Compton spoke to me of the opportunities in the state of Mato

Grosso. He believed that in the next ten years there was a remarkable opportunity for advance and extension, and that the Baptists were strategically placed to take advantage of it. Like Pastor Williams Ballaniuc, he drew my attention to the developments in the Carceres region and hoped the B.M.S. would send a couple there.

Work for the future

Dr. Compton also had no doubts about the coming development in the Amazonas region. He stressed that quite apart from immigration, the population of Brazil was rapidly growing and space had to be provided. The government was investing millions in the new roads through the tropical rain forests. In his opinion Santarém would become the main port of the Amazon. The B.M.S. ought to send a couple to Cachimbo a place of intersection on the road from Cuiabá to Santarém.

On the morning of my departure there was time to visit the *feira* or open market. It was quite astonishing. In a large open space not far from the city centre, stalls were set out offering

for sale the many and varied products of the region and imported goods as well. There were lorries from São Paulo over a thousand miles away laden with high quality oranges selling at one hundred for a shilling.

The last city I visited in Brazil was Manaus the capital city of the Amazonas region, once renowned (or sometimes, infamous) as the centre of the world's rubber trade. The city is now serving as a free port, and in anticipation of the development of the region, old buildings are being renovated, new modern high-rise buildings erected, and new suburbs constructed.

I was greeted at the airport by Dr. Alberico Antunis de Oliveira with his daughter, her husband and two charming children. The pastor of the Constantinopolis Baptist Church, President of the Amazonas Baptist Convention, was also present. In the space of a few hours on that Saturday afternoon, in tropical heat and high humidity, we visited the port area and central *praza*, toured some of the new suburbs established under a government housing scheme, called at the Constantinopolis church where a vacation Bible school was in progress, and spent some time at a Baptist recreation centre set in the "little forest" just outside the town.

Here was a tennis court, a swimming-pool and a football ground. A number of enthusiastic young men were playing football quite energetically while the thermometer registered over

95 degrees. We called, too, at the home of Dr. Antunis where his gifted wife conducts a modern kindergarten, well and imaginatively equipped. In the great trees in the garden were gorgeous parrots and other flamboyant tropical birds.

On the move

I stayed overnight at the home of Dr. Lonnie Doyle another Southern Convention missionary and a veteran in the region. He took me to the central Baptist Church, and to the Nelson Institute and schools. At the offices of the Amazonas Convention, with the aid of maps, he spoke of the possibilities for preaching the gospel to new communities and of the thrilling prospects in the region, expressing views similar to those of his colleague at Cuiabá, a thousand miles to the south.

The night was short, I had to be up at three o'clock to check-in for the plane to Georgetown. On the breakfast table there was Hartley's Aintree marmalade! A ship arrives at Manaus from Liverpool each week.

There was one stop on the journey, at Boa Vista near the border with Guyana. This place also had greatly changed in seven years. The town was considerably larger; and the airport was being reconstructed as an international airport. In modern Brazil everything seems to be on the move. Would it be right for the churches to lag behind?



Horses and carts for hire at Cuiabá.

Missionary Record

Arrivals

- 30 July. Miss C. Raw from Upoto, Zaire.
 2 August. Miss M. Hopkins from Ngombe Lutete and Dr. and Mrs. D. K. Masters and family from Pimu, Zaire.
 4 August. Miss M. Robinson from Kathmandu, Nepal.
 14 August. Miss S. M. Le Quesne, and Mrs. R. Young and baby son from Dacca, Bangladesh.
 25 August. Rev. E. J. and Mrs. Westwood and family from Assis Chateaubriand, Brazil.
 27 August. Rev. G. E. and Mrs. Oakes and family from Gona-wala, Sri Lanka.
 31 August. Miss C. Knightley from Bolobo, Zaire.
 5 September. Miss I. S. Barnard from Mbanza Ngungu, Zaire.
 12 September. Miss B. Saunders from Cuttack, India.

Departures

- 29 July. Rev. F. W. J. and Mrs. Clark and family for Curitiba, Brazil.
 5 August. Mr. and Mrs. B. Windsor and family for Calcutta, India.
 20 August. Mr. and Mrs. C. Sugg and family for Upoto, Miss A. Bean for Upoto, Miss E. N. Gill for I.M.E., Kimpese and Mr. D. Boydell for Bolobo, Zaire.

Acknowledgements

The Secretaries acknowledge with grateful thanks the following legacies and gifts sent anonymously or without address. (From 26 July 1973 to 7 September, 1973.)

General Work: Anon., £100.00; Anon., £1.00; (G.W.); Anon., (Prove Me) £5.00; Anon., £5.00; Anon., £5.00; Anon. £25.00; Anon., 50p; Anon., £1.00.

Medical: Anon., £3.00; Anon., £1.00; Anon., (Folkestone) £5.00.

Gift and Self Denial: Anon., £1.00.

Relief: Anon., £5.00; Anon., (R.P.) £2.00; Anon., £5.00; Anon., £5.00.

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Miss A. A. Scarisbrick	10.00
Mrs. F. E. Smith	100.00
Mrs. F. Throssell	800.00
Miss E. Young	300.00

- 27 August. Miss M. Smith for Ludhiana, India.
 28 August. Miss M. Hopkins for Ngombe Lutete, Zaire.
 30 August. Mr. C. J. Brown for Ngombe Lutete, Miss J. Morrison for Bolobo, Zaire; Miss A. Horsfall for study in Brussels.

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 4 September. Miss J. Parker for Bolobo, Zaire.
 13 September. Miss J. Sillitoe for Upoto, Zaire.

Death

- 22 July. In Barisal, Bangladesh, Mrs. Sarkar, widow of Rev. Indu Nath Sarker (B.M.S. Home Missionary, 1921-45).

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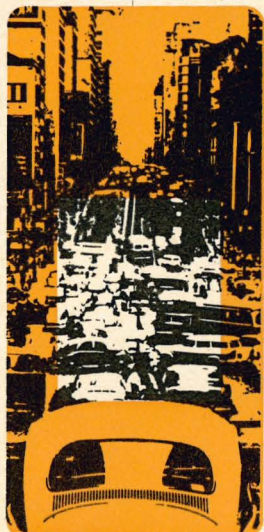
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THE MONTHLY MAGAZINE OF THE BAPTIST MISSIONARY SOCIETY

DECEMBER 1973



JAMAICA

and the Baptist Missionary Society, 1813-1973

There is an entry in the records of the Broadmead Baptist Church, Bristol, dated, 8 December, 1813, which reads as follows:

"This day John Rowe, a member of this church at Yeovil, late a student in the Academy, who has married Sarah Gundry, one of our members, was ordained in our Meeting House by prayer and laying on of hands, in order to his going as a missionary to Jamaica. The Rev. J. Sutcliffe of Olney introduced the service, the Rev. A. Fuller of Kettering gave the charge, our pastor prayed the ordination prayer and the Rev. Robert Hall of Leicester preached in the evening."

Rowe had been born at Lopen, a hamlet of South Petherton, Somerset, on 14 September, 1788, and was baptized at Yeovil on 29 November, 1807.

It was on 31 December, 1813, that John and Sarah Rowe sailed from Bristol and arrived at Montego Bay, Jamaica, on 23 February, 1814. This month, therefore, the 160th Anniversary of the setting apart of the Rowes for work in Jamaica, the *Missionary Herald* reviews Baptist witness in Jamaica through articles written by those who now share in the leadership of the work. The photographs in this issue were taken by the Rev. A. S. Clement.

John Rowe's Church . . .

A comment by Horace Russell, President, United Theological College of the West Indies

"The few shall become ten thousand, the little nation great. I am the Lord". (Isaiah 62 v 22. N.E.B.)

The phenomenal growth of Baptists in Jamaica between 1789 and 1831, in numbers, and since that time in influence and status suggests that the Isaianic prophecy is capable of universal interpretation. How else can it be explained that a despised, immigrant group of freed slaves from Georgia became the seed of a "thriving" denomination; and the humble beginnings of a co-operative venture between two Baptist fellowships should have lasted well over a century.

When Rowe arrived in 1814, this of course was not clear and he died before he glimpsed even the beginning of the upward movement. But soon after his 'translation', Baptists had become so numerous that their pastors and 'leaders'

were frequently singled out for special mention in the law courts on charges of treason or disturbing the peace since it was clear that they were leaders of a popular mass movement which potentially threatened the declared policies of the Planters' government. Ironically, it was this official attention paid to the Baptists, particularly in 1831-32, which catapulted them from a sect into a denomination and gave them place of prestige which the church has had for good or ill ever since.

In retrospect it would appear that there were at least five factors at work which underlay the unease of the government and the emergence of the Baptists.

First, there was a confusion in the minds of the public between the Methodists and the Baptists. This was of course advantageous to the Baptists since it gave them the ear of officialdom, which Methodists had always had and which in other circumstances Baptists might not have had.

It is accepted that the Evangelical Movement embraced all shades of denominational and religious opinion but in the popular mind it retained the flavour and the reputation of the 'Holy Club' and so the Methodist umbrella was

convenient, or inconvenient for the Baptists as the case might be. This was true on both sides of the Atlantic. In Jamaica, during the nineteenth century, Methodists and Baptists were singled out as trouble makers.

In Britain the working class base of Methodism gave to the Baptists a platform to disseminate their views on social issues. Thus Baptists had an influence far beyond their numbers and corresponded with a socio-political circle quite different from that in which the ordinary pastor or church member originated. In Jamaica, for example, the pastor of the Brown's Town Church was an artisan but numbered among his friends and correspondents, Buxton, Wilberforce, Sturge and Clarkson. In the class ridden nineteenth century this was unusual.

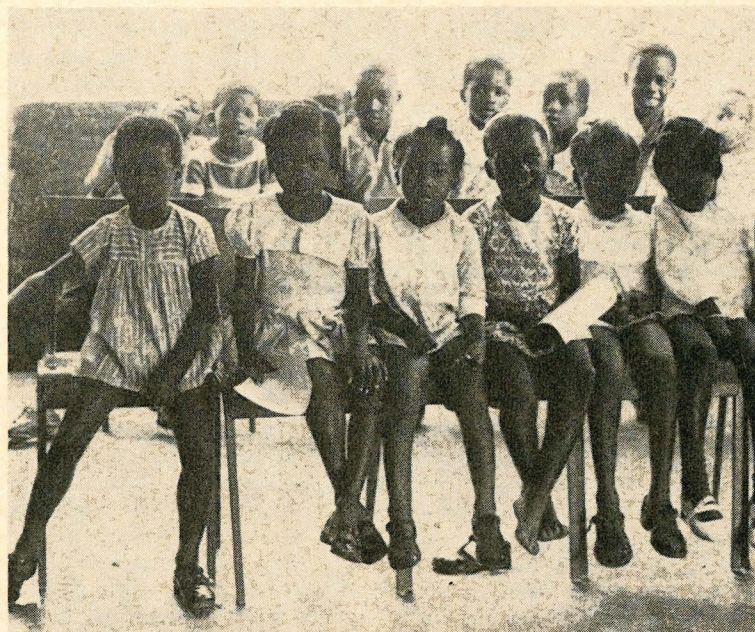
Second, the inaccessible nature of some of the terrain where churches were founded helped to develop a denominational identity. While it is true that the vast majority of the Baptist membership was on the sugar-estates for most of the week, at weekends they repaired to slave settlements where they were comparatively free.

The most influential Baptist churches grew out of these settlements. Salter's Hill, Browns Town, Mt. Charles are but a few of the churches

in which the slave was free to be himself. Of course, this left its stamp upon the churches and the church itself influenced the people. Thus when emancipation arrived, Baptists had by then developed a structure to carry on the work in the Island and it was this structure, culled from the rural mountain folk, which even today moulds the form and thought of the church.

Third, there was in the leadership, a universalism which was dissatisfied with being confined within the border of the island. A worthwhile study could be made of the influence of 'particularism', i.e. the Calvinist approach, as over against a universalist or Arminian approach to the Gospel in the Jamaican church at this time. Despite the uncertainties of the theological stance of all the leaders of the church, it might be suggested however that since the leadership were "immigrants" there was almost from the beginning a desire to look outwards.

It is not strange that the Jamaican Baptist Churches gave birth to churches in Sierra Leone, London, and in several islands of the Caribbean. But their vision was not limited to people of African descent. In 1841, a leading church discussed the possibility of sending missionaries to India and an offering was taken and forwarded to Eustace Carey.



Children at a Vacation Bible School at the Mount Carey Church, Jamaica.

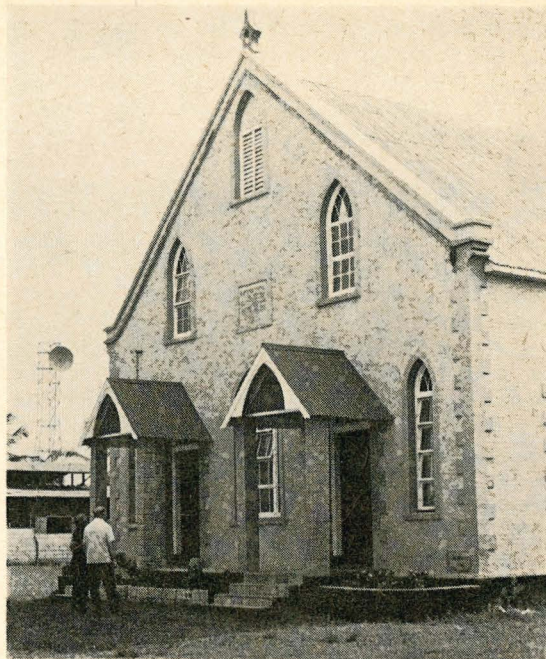
A fourth factor influencing the change of status for the Baptists in 1831-32 was their emphasis on education. Baptists have a stake in literacy and so education, because 'baptism' and all it involves is both an emotional and academic concept. Believer's Baptism involves the knowledge of the Scriptures and these are written down. The school and the church had of necessity to go hand in hand.

Well might Buxton conceive of Africa being won by the Bible and the plough; in Jamaica it was the Bible and the Teacher. The very personal nature of the baptismal rite forces the initiate to think, evaluate and assess the evidence within a church framework of equals before God. This translated in terms of society suggests the activity of a responsible individual, who can assess and evaluate and act within the ambit of his peers. This surely is the essence of democracy.

The significant difference the Baptists brought to the exercise was that it was a democracy always being criticized by a transcendental norm in the Bible—the "Crown Rights of the Redeemer". When the Jamaican society became free in 1838, or at least looked toward freedom, the Baptists were among the few equipped to act, for they possessed in the pulpit and the school, all the ingredients of government and the means of communication to stimulate action. And further they also had an ideology (theology) of the goals to which the society might attain and this was partly gleaned from the masses.

Fifth, the formation of the Jamaica Baptist Missionary Society in 1842 gave two definite things to Jamaican Baptists. It gave a visible token of the transfer of authority and power from London to Kingston, and it created a national organization through which all the churches could act nationally, as well as internationally. This gave a homogeneity to the work which most Baptist groupings lack even today, and allowed the church to pursue the three important goals of independence, interdependence and witness.

Independence was understood in terms of the provisions of a native ministry and Calabar was founded in 1843 for that purpose. Interdependence was fostered by forging better links across the world and establishing a ring of mission stations in the Caribbean. But this was built upon a dream which involved a co-

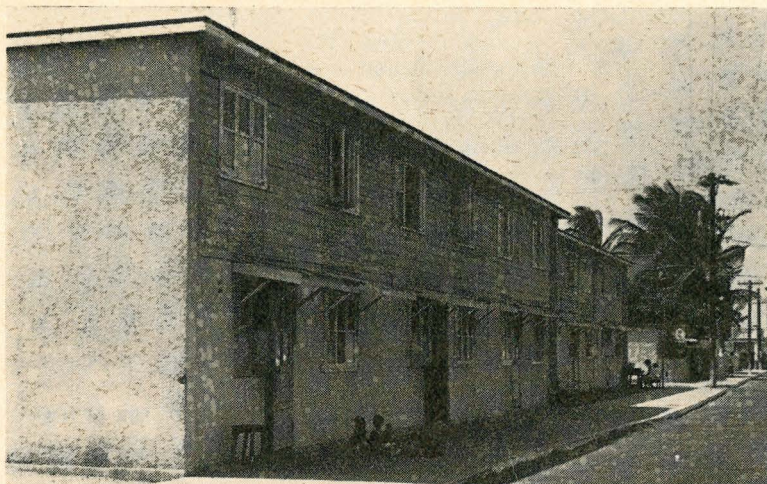


Dr. David Russell and the Rev. William Porch dwarfed by the Savannah-La-Mar Baptist Church.

operative programme in theological education. As early as 1840, the B.M.S. had envisaged a college to serve the needs of the Caribbean with secure ties with other Baptist Colleges, Acadia in Canada and Serampore in India. This co-operative venture has only recently been realized in the formation of the United Theological College in 1965, to serve the Caribbean.

Today, Baptists are a respected denomination in Jamaica. Indeed, with the emphasis in the schools and our University on our local history much more is known about us than before. But this has raised all sorts of questions, both within and outside our ranks. These are no longer questions which might cast a slur upon the church, rather they are requests that Baptists be to today's generation what they were to yesterday's generation.

Here is a tremendous challenge and it is a rather forbidding prospect. The task is too great. But in our churches there is a quiet determination to accept our role and tradition as those 'few' and 'little' whom the Lord in his time has made 'great'.



Modern Port Royal. Both Thomas and William Knibb began their missionary service in Jamaica at Port Royal.

Jamaicans soon became missionaries

Michael Woosley, with the Jamaica B.M.S. in Turks and Caicos Islands, looks back on his Society's history

THE year 1842 opened brightly in the Jamaican churches. The congregations were rapidly increasing in all parts of the Island and a new spirit of giving was seen among members. They were not rich, but they were beginning to reap the fruits of their new life after slavery. It was in this same year, the year of the Jubilee of the Baptist Missionary Society, that by resolution of the Annual Meeting the churches declared themselves independent of the mother Society.

The Churches united in forming the Jamaica Baptist Missionary Society to assist the work of giving the Gospel to Africa. The people had such a burden for Africa—the homeland of many, that they wanted Africans to receive the blessing that salvation had brought them in Jamaica. A young Jamaican Thomas Keith, converted soon after emancipation, offered to become a pioneer missionary. He worked his way to Africa, to the very district from which he had been stolen by slave traders. He sent back word—"The Africans are ready for Missionary work."

William Knibb spoke of the challenge of Africa and told of the story of Thomas Keith and how the Baptists of Jamaica wanted their fatherland to receive the Gospel. The result of this led to the Baptist Missionary Society commencing a mission to West Africa. In 1843 the "Chilmark" sailed from Falmouth, Jamaica, with a band of nearly forty missionaries. Others joined the work later and, although the work was largely supported by the Baptist Missionary Society, it was inspired by the Jamaican churches.

In 1874 Jamaica became involved in the work in Haiti. The Baptist Missionary Society work at Jacmel was handed over to the Jamaica Baptist Missionary Society in 1883. Unfortunately the station at Jacmel was destroyed by fire in 1896. The J.B.M.S. was unable to resume work until 1908 and then it was pastored by a converted Haitian. Other work was begun in Port au Prince and eventually the churches became self-supporting.

Many Jamaicans emigrated to Panama in 1884 to work on the construction of the Canal. Several Jamaican pastors went to minister to their own people. This work grew rapidly and the churches were practically self-supporting. Similar work was begun in the Cayman Islands in 1885. Four churches were established on Cayman Brac and one on Little Cayman. After a number of years the work suffered a devastating hurricane in 1933. This necessitated the missionaries returning home. The work was continued by the chief deacon who re-built the

churches with the help of all the officers and members. Later the work was carried on by a series of short ministries of men from the United States of America.

The Jamaica Baptist Missionary Society has always supported work in the Turks and Caicos Islands. These Islands are divided into two groups: Turks Islands consisting of Grand Turk and Salt Cay, and the Caicos Islands which consist of South Caicos, Grand or Middle Caicos, North Caicos and Providenciales being the inhabited ones. Baptist work was begun here in 1823 by two Englishmen Rev. Kilner and Rev. Morris who ministered to the slave population working in cotton and sisal plantations and salt ponds and salinas. Later the B.M.S. sent Rev. E. B. Quant and others. When Jamaica took over the government of the territory in the 1930's the B.M.S. handed the work over to the J.B.M.S. The Rev. Henry Pusey was the first Jamaican pastor to work here and a number of the old members and shut-ins still remember his ministry.

Many Jamaican pastors have worked and laboured in these Islands battling against the natural forces of sea and hurricane. Revs. S. S. James, Glen Walters, L. P. Moncrieffe, R. E. Rhynie, D. C. Stokes. V. Clemetson have all told of their varied experiences with the mosquitoes, walking from one end of the islands to the other along narrow sandy tracks, sailing from one to the next island by sloop or, latterly, being sea-sick going across the passages by motor launch. Many pastors have had to labour hard to repair and rebuild churches after the ravages of hurricanes.

There are thirteen settlements on the six inhabited islands and each settlement has its Baptist Church. Out of a population of 6,000, 800 are members in the churches. Today communications are much better. Each Island has its own airstrip and roads connecting the settlements. There is a hospital and three resident doctors. There is direct contact by radio with all the islands and the capital Grand Turk, so if anyone is sick they can be flown to the hospital within a matter of minutes.

Before, one was always at the mercy of the captain of the sloop or motor launch as to whether he would brave the journey across rough seas. Many did not reach the hospital in

time. When David Lawrence a theological student visited the islands he developed appendicitis and died before reaching the doctor and so today a clinic has been built at Bottle Creek in memory of him and to help care for those in need of medical care.

The J.B.M.S. still provide the support for the two pastors and they have also made their contribution by sending personnel and grants for the new mission houses which have been erected. Two young men are training at the U.T.C.W.I. (United Theological College of the West Indies) and the J.B.M.S., with the Jamaica Baptist Union, are bearing the cost of this training. Next year the Turks and Caicos Islands are hoping to support one of the students who will be graduating and returning to pastor the churches in Providenciales. This will be the first step to becoming self-supporting. The J.B.M.S. has stood by the Turks and Caicos Islands in their gifts and their prayers and the people have appreciated this tremendous help through the churches of the Jamaica Baptist Union.

As a pastor of the Jamaica Baptist Union, in my former Church of the Oracabessa Circuit, I did my best to get my people interested in missions. This was not difficult since the former missionary in the Turks and Caicos Islands, Rev. V. Clemetson, was a son of the church and was valedicted from the Grace Baptist Church, Oracabessa. We gave and prayed for the work.

In 1969 during the Crusade of the Americas, including the islands of the Caribbean, I had the opportunity to hold revival services in many of the churches in the Caicos Islands. But they desperately needed help and so on returning an appeal was made to the J.B.M.S. to send another man quickly to the field. No one responded and so, knowing the need, we offered to the Society. The offer was accepted and so once again the J.B.M.S. was able to fill a gap.

Last year a native pastor residing in Inagua in the Bahamas responded to the call to return to the Islands. So Rev. Peter Hall joined the staff, with the Society being responsible for his removal from Inagua. Although for a number of years yet, the Islands will be looking to Jamaica for financial help, we are beginning to look forward to the time when increasingly more and more the Islands will become self-supporting.

The spirit of Calabar lives on

David Jellyman, B.M.S. missionary, recalls the developments in ministerial training

AMONG the chapters of Ernest Payne's book, *FREEDOM IN JAMAICA*, is one that bears the title, CALABAR. No account of the Society's relationship with Baptist work in Jamaica would be complete without reference to the institution whose history Dr. Payne briefly reviews.

To the present generation Calabar means a boys' high school in Kingston, which celebrated its diamond jubilee last year. But Calabar is much more than fifty years old. Its story spans some hundred and thirty years.

Dr. Payne begins his chapter with a description of a scene which took place on a hill overlooking a small harbour on the north coast, where, until fairly recent times, sugar was loaded on ships bound for Britain. The district to this day, like several others in Jamaica, bears the name which the Spaniards gave it. It is called by the name of the river which there empties into the Caribbean, Rio Bueno; but the name of the property was Calabar.

Whether this was so called after the Calabar in West Africa is not certain, but today, when many West Indians are taking pride in their African origin and feeling an affinity with Africans generally an institution is fortunate with such a name. The name has actually forged a link between the two communities on either side of the Atlantic which share it. Among the prized possessions of Calabar chapel is a bronze

collecting plate, a present from across the ocean, bearing on its circumference the inscription, Calabar Nigeria, Calabar Jamaica.

Of the event which took place near Rio Bueno on 6 October 1843 Dr. Payne writes:

"Probably not many persons were present, but it was a memorable occasion. A college for the training of native ministers was being formally opened. The new President, Joshua Tinson, spoke on 'The Advantages of an Educated Ministry', and William Knibb on 'The Duty of Supporting Theological Institutions'. Ten students were there, ready to begin their courses."

Pioneers

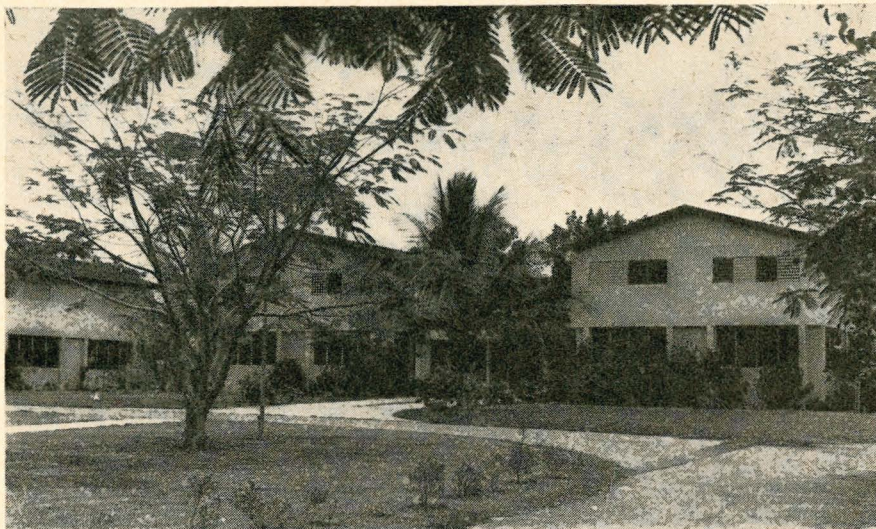
The persons and the date appearing in this historic note are significant. Tinson and Knibb belonged to the first generation of British missionaries who came to the island under the auspices of the Baptist Missionary Society in response to the invitation of local Baptist leaders. It was not quite thirty years since John Rowe had landed at Montego Bay and only a little over five years since Emancipation.

Epoch making is an overworked adjective in the history books, but it could with the greatest propriety be applied to the event which Dr. Payne describes. The principal actors in the scene were pioneers, spiritual descendants of the Old Testament worthies honoured in the eleventh chapter of the epistle to the Hebrews.

A plaque, unveiled by Lady Foot, now Lady Caradon, wife of the then Governor of Jamaica, when Calabar moved to its fourth home in 1952, records something of the novelty of the occasion at Rio Bueno which witnessed the birth of the first institution, of which we have knowledge, to be established in the Caribbean, indeed in the Central and South American region as a whole and may be in the entire western hemisphere, essentially and specifically for the preparation of men of predominantly non-European extraction for the Christian ministry.

Continuing link

Not that there was anything racially exclusive about Calabar. In the course of time Englishmen with a ministerial vocation, who desired to serve in the West Indies, were to go there for their



Staff houses of the United Theological College of the West Indies.

theological training, but this was to a college that was in every sense a local institution and that had been so from its inception.

Throughout its long history this Baptist theological college was staffed from Britain, a president and, subsequently a tutor as well, being supplied by the Baptist Missionary Society. However, among the Jamaican theological colleges Calabar was again a pioneer, being the first to appoint a full time Jamaican tutor. Other Jamaican ministers had from time to time rendered part time service and for many years its governing body was a committee appointed by the Jamaica Baptist Union, whose chairman was the chairman of the Jamaica Baptist Union for the time. In this situation Calabar has been the one continuing sphere of Baptist Missionary Society co-operation in Jamaica.

A broad course

In early days there were, no doubt, Calabar students whose first need was elementary education. The late Rev. J. T. Dillon, a prominent Jamaican Baptist minister of a generation ago, was possibly referring to one of these when he used to relate a story of a certain gentleman who, speaking aloud, misread the words, "Eat, O my friends" as "Fat, O my friends". However, the standard to be reached was high from the beginning. Dr. H. O. Russell, in an article on *The Jamaica Baptist Missionary*

Society in the Baptist Quarterly for April 1973, states of Joshua Tinson, the first President.

"In *The Missionary Herald*, February 1848, he reported that at a one day examination the students had been examined, presumably orally, by Joseph Angus, later to become Principal of Stepney College, in English Grammar, Ancient and Modern History, Theology and Biblical Exposition, and a paper was read on Regeneration."

From Stepney College, which in 1856 became Regent's Park College, and with which, in recent times, Calabar developed a close relationship, came Tinson's successor, David Jonathan East, who in 1850 entered on a principalship of forty two years. Early in his administration a teacher training department was added, which lasted about fifty years.

East can here be seen as inspired by a principle which is receiving recognition in theological education in the Caribbean today. Learning together to teach the faith, whether from the pulpit or in the classroom, has great benefit for all concerned, and many, both ministers and school teachers, are engaged in both pursuits.

East maintained the high academic standard established by his predecessor. Portions of the Hebrew and the Greek text of Scripture were an integral part of the course, in which also the Greek and Latin classics found a place. Lectures

in the principal Christian doctrines were given, on which essays were regularly prescribed. In the weekly programme the Sermon Class had a sure place. Here again it is of more than passing interest that the Jamaica Baptist Union is seeing Biblical, linguistic and theological studies, along with courses on the conduct of worship and preaching, as central and indispensable features of a present day curriculum for ministerial candidates.

Nearly half way through East's principalship Calabar made its biggest geographical move. In 1869 the College was re-located in Kingston, which had become the centre of the nation's life and was soon officially to become its capital. It was a move in every sense of the term. The buildings at Rio Bueno were dismantled and the materials transported a distance of a hundred miles by mule and re-assembled in East Queen Street, adjacent to the church which had stood there for over half a century. Later in this period an elementary school was established on the premises, which exists there to this day as the Calabar Primary School.

Early in the present century, under East's successor, Arthur James, a second move was made, this time within the capital, but to a site that then was on its outskirts and which offered scope for a considerable expansion that was to take place under James's successor, Ernest Price. Six years after the move, which occurred in

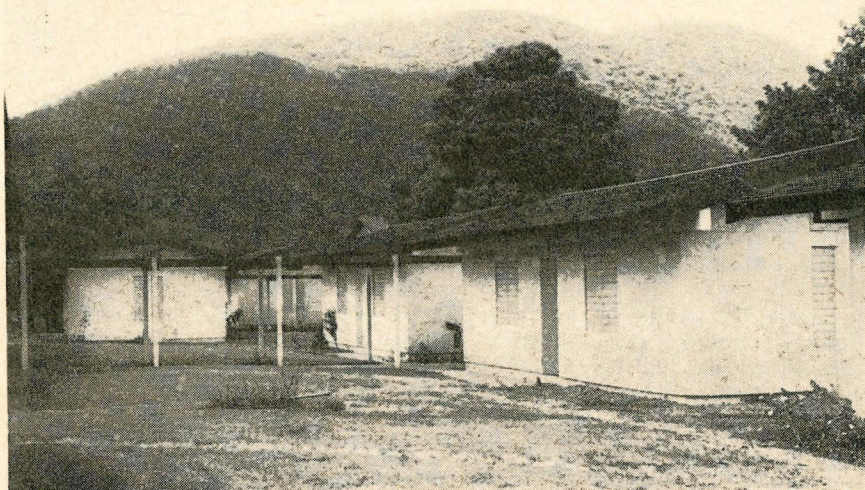
1904, Ernest Price assumed the principalship, soon to be joined by David Davis as tutor, a scholar of the highest calibre and a man of singularly rich and varied gifts, who passed away as recently as April of this year.

The High School

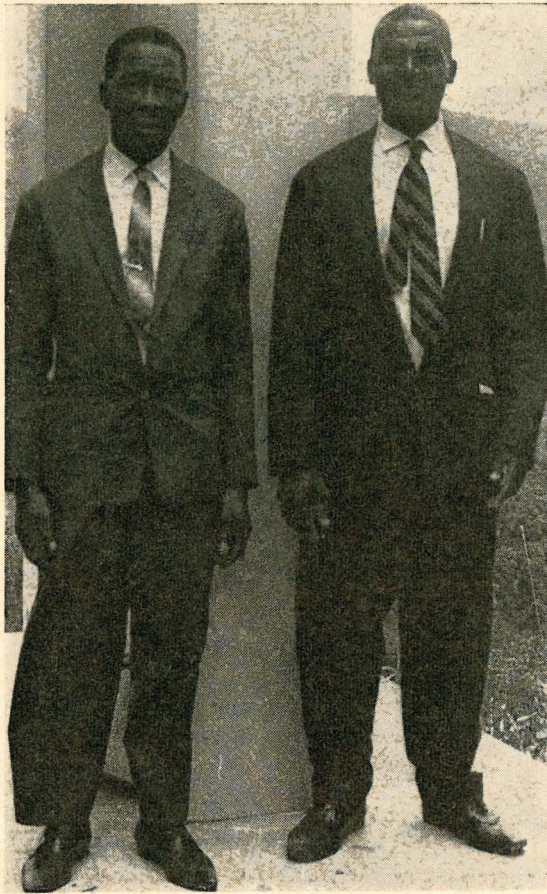
Foremost among memorials to the outstanding work of these two men stands Calabar High School, which came into being in 1912 from a group of Baptist ministers' sons. To these, whom Price and Davis gathered round them, was extended the benefit of the kind of education offered by existing schools to which their parents could not afford to send them, and alongside which, with comparable standards and with equal status, Calabar High School was soon to take its place.

The co-existence of School and College for a span of more than fifty years was of inestimable value to both. It contributed a special quality to the School and gave the College a unique character among the several theological colleges which came to be established in Kingston. In this situation once again Baptist leaders showed themselves pioneers.

At the very same time the pioneering spirit revealed itself in another direction. On Baptist initiative, which can be traced back to 1910, ministerial training was to become an inter-



Student accommodation at the United Theological College of the West Indies.



Deacons of the Constitution Hill Baptist Church, Jamaica.

denominational enterprise. Three years later, and one year after the foundation of the School, candidates for the ministry of other denominations began attending Calabar. When Methodist and Presbyterian colleges were actually set up in Kingston, co-operation continued, the teaching programme being shared among tutors in the three denominations, with students from each forming the classes. Thus there emerged what came to be known as the United Theological Colleges of Jamaica.

During this period of the United Theological Colleges Calabar was re-located yet again in what in its turn had become the outskirts of a much enlarged capital, an area which, as a matter of fact, is thickly populated.

This move in 1952 was particularly urgent for

the School, whose attractiveness and growth were limited by its existing surroundings. The move was rendered possible by an act of faith and foresight whereby a site of sixty two acres was purchased by the Baptist Missionary Society. By sharing in the move the College maintained its association with the High School, each unit in the institution being able to render useful services to the other.

A joint project

Although at a greater distance from the other colleges, Calabar maintained the fellowship and the co-operative programme until, as a result a generous help from the Theological Education Fund of the World Council of Churches, there came into being the United Theological College of the West Indies, established on a site adjacent to the University of the West Indies, to which it is now affiliated.

In 1966, with this latest development, Calabar, as a separate theological college, then in its hundred and twenty third year, ceased to be. Yet Calabar lives on, even in name, inasmuch as recruitment for the Baptist ministry and provision for the maintenance and spiritual care of accepted candidates is still a concern of the Calabar General Committee of the Jamaica Baptist Union.

Participation in the United College can be seen as the proper outcome of the co-operative programme for ministerial training which Baptists pioneered and fostered from early in the present century and as appropriate to the developments which have been taking place in interdenominational relationships. Among the seven ecclesiastical traditions represented by the participating Communion, the Baptist is in evidence at every level. About the same number of Baptist students is spread over the four student years as was the case in recent times at Calabar. Baptists have been playing a full part in College activities and offering leadership in various departments of the life of the fellowship.

At the head now stands a Baptist President, who, most appropriately, is that first West Indian tutor to have held a full time staff appointment in any of the colleges out of which the present institution has been formed. This is none other than the Rev. Dr. Horace Russell, the Church historian already quoted in this

article. In his own person he sums up to a remarkable degree the Calabar tradition, being the son of a Calabar trained Baptist minister, a former pupil of the High School and, like his father, a past student of the theological college, from which he proceeded to further studies at Regent's Park in Oxford.

Known in Britain

The Baptist ministry in Jamaica consists almost entirely of men trained at Calabar, or in the last few years, at the United College. This includes denominational leaders, several of whom, like Dr. Russell, continued their theological studies in Britain and who therefore will be personally known to not a few readers of this brief survey.

Among them are the Rev. A. McKenzie, General Secretary of the Jamaica Baptist Union, Senator the Rev. C. S. Reid, its present President and the Rev. B. K. Taylor, minister of Bethel church, which is adjacent to Baptist Union headquarters, and Baptist chaplain in the University. Also among those who pursued further studies in England, is the Rev. D. S. Robertson, whose ministry has been exercised in school and teacher training college as well as in the pastorate.

Of other Calabar men who will be known to some in Britain mention may be made of the Rev. Glaister Knight, the Rev. E. H. Greaves, the Rev. Dr. J. A. Leo-Rhynie and the Rev. M. E. W. Sawyers, all of them senior ministers, still in active service, and all former Union chairmen, and the Rev. C. H. L. Gayle, a recent Union president. Mr. Sawyers and Mr. Gayle will be remembered with appreciation for their work with the Baptist Union of Great Britain and Ireland among the West Indian immigrant population.

Calabar began as a Jamaican and a Baptist

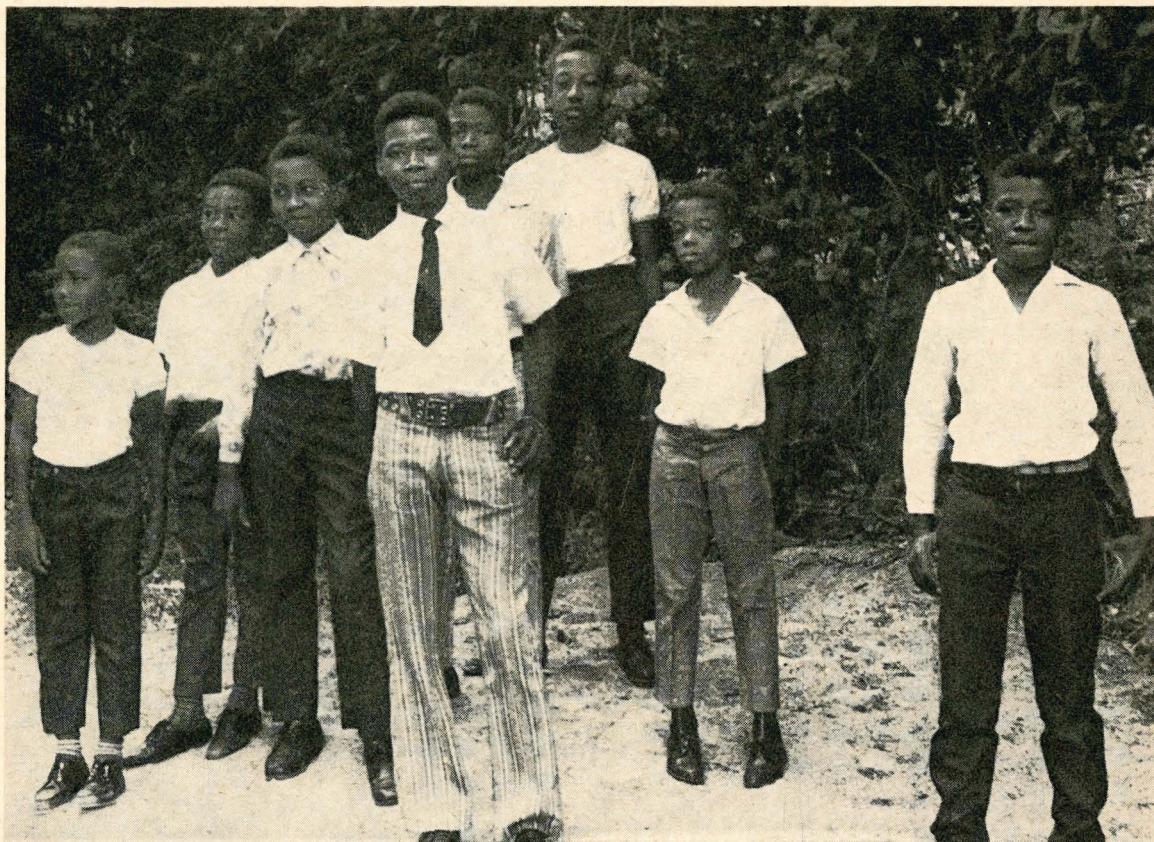
institution, but in the course of its development it broadened its sphere of operation in both a national and a denominational sense, welcoming students of other territories and of other Communion, whom it helped to prepare for the exercise of the pastoral calling and offering its services to laymen as well as to future ministers. In all these respects it has anticipated, though on a smaller scale, the work of the United Theological College of the West Indies, into which, along with other colleges, it has poured all the resources of its rich heritage.

In the United Theological College of the West Indies Baptists in and beyond Jamaica are seeking, in fellowship with Christians of other Communion, to provide for men and women, who for various reasons desire it, a sound theological education to University degree level. This is in the context of a community dedicated to the work of preparation for the effectual exercise of the pastoral calling.

Preparation and support

At the heart of its life and at the centre of its programme lies the conviction which inspired Joshua Tinson's inaugural address at Calabar on 6 October 1843, on "The Advantages of an Educated Ministry". Likewise, it looks to the churches for the kind of response for which William Knibb called on that occasion, when he spoke on "The Duty of Supporting Theological Institutions".

Today the United Theological College of the West Indies exists, as in their day did the institutions out of which it was formed, to offer those whom their several Communion believe to have received from God a genuine pastoral vocation, a preparation of mind and spirit that will enable them through the Holy Ghost to fulfil a truly apostolic ministry in the preaching of Jesus Christ as Lord, with themselves the servants of God's people for Jesus' sake.



Boys of the Calabar High School.

Baptists encourage education

Arthur Edgar, the headmaster of Calabar High School, writes on the contribution of Baptists to education over 160 years

JAMAICA stands today on the threshold of great and far reaching developments in the field of education. The Government of this small, independent Caribbean nation of two million people has decided to make education the chief agent for socio-economic change in the society. Evidence of the tremendous activity taking place in education is seen in these facts.

In 1973, 15% of the national budget was voted for education; for the first time all who qualify for entrance to secondary schools will receive their education free; a four year curriculum thrust to determine the knowledge, skills and attitudes that Jamaican education should produce has been launched; so too has been a literacy drive to produce full adult literacy in four years; teachers have just received the largest salary increases ever awarded the profession; a second multi-million dollar World Bank Development programme for education is now in the final stages of negotiation. These quite remarkable developments form the latest chapter in a story, the beginning of which was written by the churches in the early 19th century. In this story, the Baptists have played an exciting and significant part.

It is not an exaggeration to call the pre-emancipation society of Jamaica a barbarian society. In the 17th and 18th centuries, neither

government nor the established church of the colony operated any type of school whatever. The planters sent their children home to England to be educated. The poor whites and free coloureds, not being able to afford this, supported various small private "dames' schools", mostly of low standard. As the children of slaves had to be in the work gangs by the time they were six years old, the question of education of black slave children did not arise. In any case it was unthinkable that slaves should be educated, as not only were they considered unteachable, but education was also totally unnecessary in view of their 'lot' in life.

Begin with education

Prior to the 19th century, the only religious body that tried to give any education to slaves was the Moravian church which ran a few Sunday Schools and night schools in association with their churches. It was into this situation that Rev. John Rowe, the first missionary assigned to Jamaica by the Baptist Missionary Society of London, arrived in Jamaica in 1814 and started work in the town of Falmouth.

He had been sent out to Jamaica in response to the plea of Moses Baker, a self-educated runaway slave from America who had been converted to the Baptist faith in Kingston, Jamaica, under the preaching of George Liele, a freed slave from America. Moses Baker had been

invited by a Quaker planter to come to his estate to provide religious education for his slaves, a remarkable gesture for those days. His work had proved so successful that he established a large Baptist church in the north-western section of the island by 1793. It was when he could no longer cope with the ever-increasing demands for preaching that he started writing to Rev. Dr. John Ryland, President of Bristol Baptist College, England, urging him to send missionaries to Jamaica to carry on the work he and Liele had begun.

John Rowe soon learnt that non-conformists were not welcome in Jamaica. He found that the only way he could start any kind of missionary work was by opening a school. This he did in Falmouth in 1814. He wrote in 1815, "*It appears that the success of missionaries would arise from the children of slaves being instructed to read and taught the first principles of Christianity by fit persons*". Thus Baptist Missionary Society work in Jamaica had an educational emphasis from the very outset.

Rowe died in 1816, but he was the first of a long line of missionaries, all of whom recognized the need to teach as well as to preach. The first Baptist school started in Kingston, then as now the largest city, was the "free school in the gully", founded by Rev. James and Mrs. Coulart for the "daily instruction of poor children" on the grounds of the East Queen

Leaders and children at the Mount Carey Vacation Bible School.



Street Baptist Church. It has enjoyed continuous existence down to the present time and is today a large government supported all-age school still managed by the pastor of the East Queen Street Church.

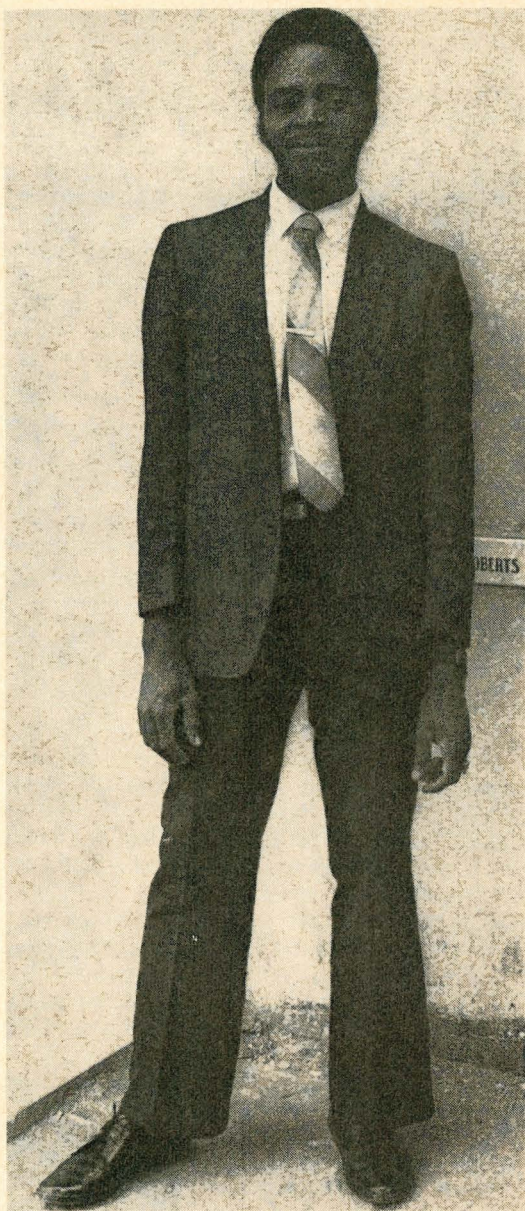
The 1820's were particularly significant for the education of the blacks in Jamaica, for this decade saw the arrival of the three great Baptist Missionary Society missionaries—Burchell, Phillippo and Knibb. They led the way in the establishment of schools in association with their churches. After emancipation wherever they founded free villages for the ex-slaves, the church and the school had conspicuous, central locations, either sharing the same building or situated side by side.

Basic knowledge

These schools emphasized the three R's, the study and memorization of the Scriptures, moral improvement through Bible reading, singing and history. There was much stress on mental drill and memorization. The missionaries felt that only by education would they be able to produce intelligent Christians and able lay readers to fill roles as deacons, class leaders, Sunday School teachers, etc., in the churches.

By the time of full Emancipation in 1838 there were 2,447 pupils in 24 Baptist schools and by the following year the number of pupils had increased to 5,413. In 1864, fifty years after the arrival of John Rowe, the Baptist controlled 97 schools, approximately 15% of the total number of schools in operation in Jamaica. To erect these schools and pay the teachers the missionaries made numerous appeals to the Baptist Missionary Society in London, and senior missionaries made visits to England and spent much of their time there collecting funds. These amounts supplemented local contributions and the small fees paid by parents. Baptists felt the need for private funds much more than the other religious bodies since they refused to accept any grants from Government. With emancipation, the imperial government had come to recognize the need for education of the general populace and was willing to make grants to religious bodies for the establishment of schools.

The Baptists, however, held to the principle of funding their schools by 'voluntary' contributions. Not only would they not accept public



A senior boy of the Calabar High School, Jamaica.

funds but they also objected strongly to public revenue being used to support the Established Church, and help it to build schools to propagate what they believed to be wrong.

Knibb was the fiercest opponent of the Government grants for education, and the

Baptist schools did not begin to accept them until the Anglican Church was disestablished in 1870. Between 1845 and 1870 a large number of Baptist schools closed for lack of financial support. The situation was aggravated by the deteriorating economic situation in the colony, and the fact that in 1842 the Jamaican Baptist churches declared their independence of the Baptist Missionary Society.

Phillippo's schemes

Of other early efforts of Baptists towards secondary and higher education in Jamaica little remains today. Rev. Tinson's school for the sons of merchants and professional men, started in Kingston in 1824, was one of the earliest attempts made to provide secondary education for the middle classes. Phillippo's two "Metropolitan Schools" in Spanish Town were also of this type. They are of interest, in that they provide "Industrial instruction", and were thus the fore-runners of our modern vocational and technical schools.

Phillippo also scored another first in proposing the establishment of "a college in Jamaica after the model of University College in London". This he said would be "of incalculable advantage to the descendants of Africa in the Western Isles". The college was actually started but the lower levels of the educational system were not yet geared to provide students for such an institution, and it soon died. Not until 1948 was the University College of the West Indies opened in Kingston, Jamaica. The growth of Calabar College and Calabar High School are described by others in this *Missionary Herald*. The newest addition to the family of Baptist schools is the William Knibb Memorial High School, opened in Falmouth by the Jamaica Baptist Union in 1961 and soon to be relocated on a new site, as a Baptist sponsored, government-aided, co-educational high school for 850 students.

Government/Church co-operation

And now, what of the present and of the future. As in most countries, the churches are to an ever increasing extent, handing over their responsibility for education to government. Baptist premises are still used to accommodate a large number of primary schools and two secondary schools, but their financial support

now comes almost entirely from government. Still the church values the opportunity to have an active voice in the management of these schools, and takes a special interest in the moral and religious training of the students. This writer had the good fortune to attend such a primary school, held in the church, where the local pastor was a frequent, greatly loved visitor, and where every teacher was as actively involved in the church as in the school.

Jamaica is in the fortunate position of having successive governments which have valued the partnership between church and state. The church hands over one area of activity to government and redeploys its resources so as to "stand in the gap" in a new area of need. Thus many Baptist churches now have educational centres which they are using not only for their Sunday School and Youth work, but for community service projects like the running of adult literacy classes, and basic schools for children of pre-school age. It is in ways such as these that the church continues today to make a valuable input into Jamaican education.

Finally, it can be said that as long as the history of Jamaica is recorded, there will be an honoured place in it for Baptists and the Baptist Missionary Society. No other body has played a more significant role in inculcating in our people those virtues which enabled them to emerge from slavery into a free, disciplined and God fearing peasantry. From the children of the peasantry, many of them educated in Baptist schools and nurtured in Baptist churches, came the professional middle classes, and from these arose the leaders who are today making their contribution to Jamaica in every area of national life. They in turn are now prodding the church into finding new kinds of meaningful ministry, and into continued useful involvement in the corporate life of the community.

Missionary Record

Arrivals

- 14 September. Mr. M. Gocke and Mr. S. Kent from Bolobo, Zaire.
30 September. Miss S. James from Bolobo, Zaire.
6 October. Miss M. D. Webber from Bolobo, Zaire.

Departures

- 15 September. Rev. D. A. Rumbol and son to Kinshasa, Zaire.
16 September. Rev. J. O. Wilde to Dinajpur, Bangladesh.
4 October. Miss J. M. Comber to I.M.E., Kimpese, Zaire.
5 October. Miss M. M. Johnstone to Chandraghona, Bangladesh.

Acknowledgements

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General Work: Anon., £5.00.

Medical: Anon., £1.00; Anon., £10.00.

LEGACIES

Miss A. M. Branch	£154.20
Miss E. E. Brewer	183.95
Mrs. E. J. Browne	456.78
Mr. G. A. Deans	20.00
Mr. H. Lonsdale	32.09
Mr. S. J. Muschamp	50.00
Percival White Trust	195.20
Mrs. M. G. Pritchard	32.13
Miss E. R. Smith	3,000.00
Mrs. F. A. Tennent	500.00
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Mrs. W. G. Warren	250.00

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